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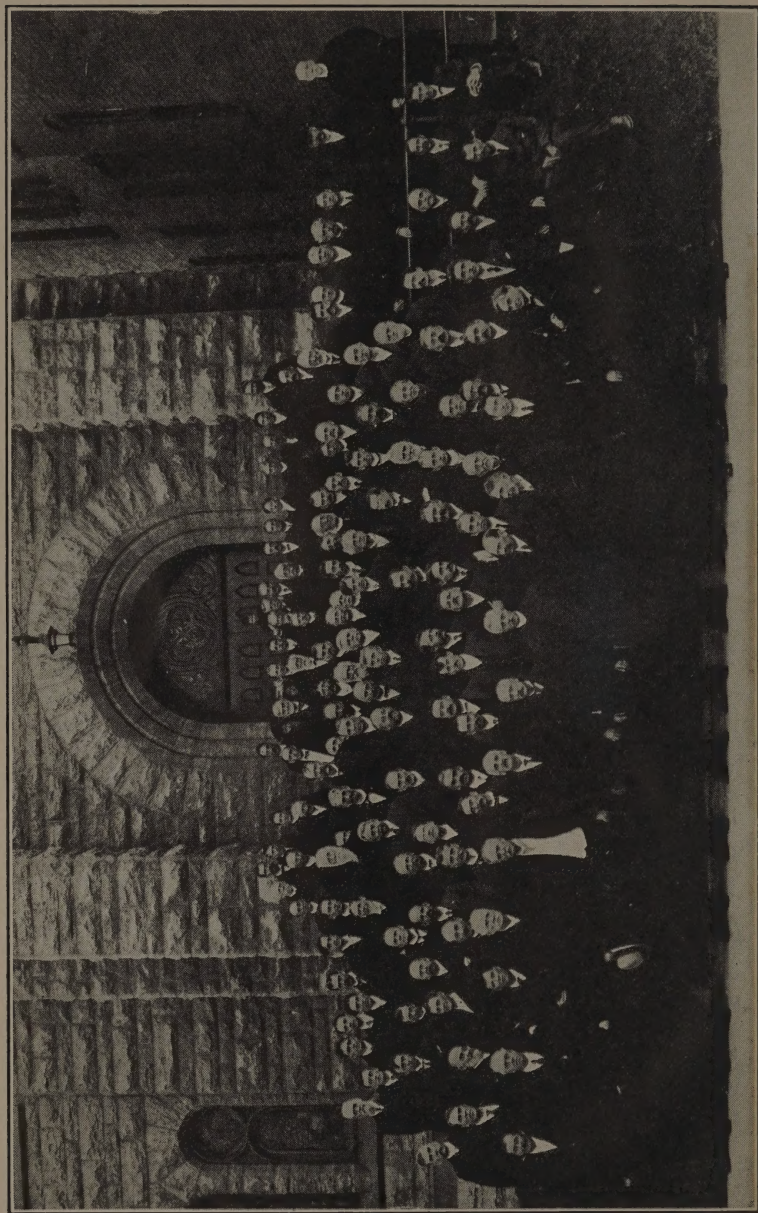
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EDWARDS, MAURICE DWIGHT,
1847-

HISTORY OF THE SYNOD OF
MINNESOTA, PRESBYTERIAN---

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SYNOD OF MINNESOTA, OCTOBER, 1906
Westminster Church, Minneapolis

HISTORY

of the

Synod
OF
Minnesota

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OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
by

REV. MAURICE DWIGHT EDWARDS, D. D.

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PRESBYTERIAN CHURCH
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PREFACE

The writer of this volume, in years past, has been repeatedly asked to prepare a history of Synod or of the Presbyterian Church in Minnesota.

In 1917 and again in 1918 Synod took action, by resolution, presenting the same request; and an appropriation was made to meet the incidental expense involved in preparing such a work.

But while a pastor he had little time to spare for such a task.

After his retirement from the active pastorate in 1918, having more leisure, he accepted the appointment, and began the work, continuing it, with some interruptions, until its completion.

In preparing this history the writer has had two advantages. One is that during his residence for more than half a century in the state he has known personally and more or less intimately every individual, minister or layman, who has had any considerable part in the founding or upbuilding of the Presbyterian Church in Minnesota, from the first missionaries to the Dakota Indians to the workers of the present day.

Another advantage is that for thirty years he was Stated Clerk of Synod. This has not only brought him in close contact with its work and workers, but during this period he has yearly written the record of its proceedings which forms the chief source of material for this history.

While endeavoring to be accurate in every statement and figure, it is probable that some errors have crept into this narrative. If so, no one will regret this more than the author. He trusts, however, that none will be found of a serious character.

HISTORY OF THE SYNOD OF MINNESOTA

In preparing this volume he has received valuable help by counsel and otherwise from the committee of Synod appointed to assist him in the work, the members of which have reviewed the manuscript.

An embarrassment in writing such a history as this is the superabundance of material. The task of selection and condensation therefore has often been a perplexing one.

Much has been left out that the writer would have incorporated had space limitations permitted.

He specially regrets that, for this reason, the work of some who have rendered, through the years, valuable services in the upbuilding of the Synod, has not received the recognition that it deserved and which he would otherwise have gladly given it.

It will be noted that this is a "History of the Synod of Minnesota" and not of "Presbyterianism in Minnesota" which is the title given the work in the Minutes of Synod. The present Synod of Minnesota, as well as the dual Synods that preceded it, has embraced, during a considerable part of its history, a far larger area than the state. Until 1885 the two Dakotas belonged to it and the former Synod of St. Paul included two Presbyteries in northwestern Wisconsin. So a History of the Synod embraces a broader view of the work than would a history that was confined to the state.

As the growth and activities of Presbyterianism in Minnesota, however, are so fully recorded and summed up in the records of Synod it is hoped that nothing important will be lost, but something gained, by this change in title.

October, 1927.

INTRODUCTION

The following History, undertaken at the request of Synod, is a record of remarkable labors and sacrifices for the establishment of the Church of Jesus Christ in this Northwest region; a record of religious pioneering unsurpassed in sturdy faith, patient endurance and disinterested consecration. In these days of wealth, of organization and of rapid communication it is difficult for us to appreciate the obstacles which some of those godly men and women, whose lives are here so vividly portrayed, had to encounter. Not only was traveling slow, arduous and expensive, but the Indians were often a menace to person and property, the winters were severe, and privations were many.

This History, too, furnishes another illustration of the redeeming power of the Gospel, another proof that the Gospel alone can lay the true basis of individual and civilized life. It covers a period that is simply crowded with manifestations of the mercy and faithfulness of God to our Presbyterian Church. It is at once a romance and a spiritual inspiration. These founders of our religious and educational institutions were not only strong in body, cultured in mind, and sanctified in their souls, but were possessed of an adventurous spirit as truly as those who have opened up continents; and as "every year carries with it into forgetfulness the knowledge of important facts" it is opportune that this story of their accomplishments has been written lest it share the same fate. The majority of them have ascended to the Church triumphant, but "their works do follow them," and we who remain would hold them in dearest remembrance and rejoice that this permanent monument has been raised to their memory.

HISTORY OF THE SYNOD OF MINNESOTA

Dr. Edwards was preeminently qualified to prepare this volume in respect of both historical knowledge and literary culture. His entire ministerial life, beginning in 1874, has been spent in Saint Paul, and for thirty years, 1885 to 1915, he was Stated Clerk of Synod. That his task involved much labor will be evident to every reader, and for his diligence and accuracy he has earned the gratitude not only of the Synod of Minnesota but of our Presbyterian Church at large.

May the blessing of the Lord of Hosts accompany this publication as it goes forth to tell of what great things He hath wrought for His people!

GEORGE W. DAVIS.

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CHAPTER I

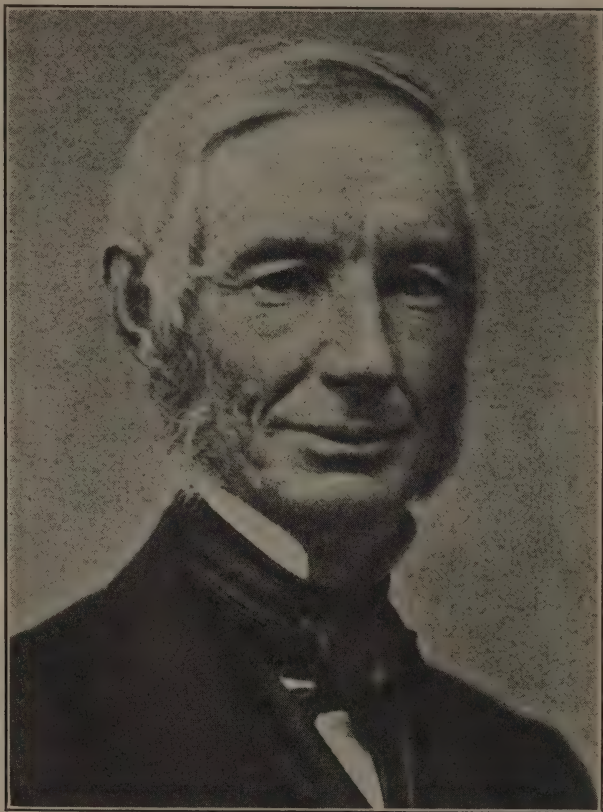
THE DAKOTA MISSION

The History of the Synod naturally divides itself into three general periods of unequal length. The first of these extends from the coming of the first missionaries to the Dakota Indians in 1834 to the organization of the Synod in 1858; the second from 1858 to the reunion of the so-called Old and New School branches of the Presbyterian Church which occurred in 1869; and the third from that date to the present time.

These three general periods may be in turn subdivided. The first falls into two divisions. One embraces the years previous to the introduction of the white population when, with the exception of the church at Fort Snelling, the work was exclusively confined to the Indians, the whites not being permitted to settle in the Indian territory. The second division begins about 1849, when the territorial government was established. By the treaty with the Indians in 1837 a large area was opened to immigrants and began to be occupied but years were to elapse before settlers were present in sufficient numbers to justify the organization of churches. That time came in 1849 when Home Mission work was fairly inaugurated and the establishment of churches began.

The History of the Synod is however properly to be dated from the coming of the first missionaries to the Dakota Indians because, while these missionaries were not all Presbyterians, most of them were identified with the Presbyterian Church as ministers or laymen; and the work they inaugurated was afterward ecclesiastically connected with the Synod of Minnesota. With the exception of the Pond Brothers, who were not at first connected with any missionary board but came at their own initia-

tion and charges, the early missionaries were sent out by the American Board of Commissioners for Foreign Missions with which the New School branch of the Presby-



Rev. Samuel W. Pond, Missionary to the Dakota Indians

terian Church was at this time united in its foreign work.

The first missionaries to the Dakotas were two brothers, Samuel W. and Gideon H. Pond, who came from Galena, Illinois, to labor among the Dakotas with the object of having a part in their civilization and Christiani-

zation. These brothers were laymen and came originally from Connecticut. During a religious awakening at Washington, in that state, where they then resided, both were brought into the full light and blessing of the gospel. With this spiritual experience was born in them a strong missionary impulse which was henceforth to dominate their lives. Although neither had had the advantages of a liberal education, both had enjoyed the privileges of the public schools where they made good use of their opportunities. Samuel, the elder, from early boyhood, was an omnivorous reader. Gideon, though not having the same literary tastes as his brother, was a young man of intelligence, with an ambition for self improvement. Both were farmers. As a field for Christian labor their thoughts naturally turned to the West. In 1833 Samuel came to Galena, Illinois, expecting, as soon as a definite field for Christian work was found, that Gideon would join him there. The next year, through a chance acquaintance, he learned something of the Dakota Indians living on the upper Mississippi and their great need of the gospel. It seemed to him that this presented the providential opening for Christian service that he and his brother had been seeking.

The Macedonian cry was heard. Samuel wrote his brother, telling of what he had learned and how he was moved to undertake work among this savage tribe. The opportunity appealed to Gideon as it did to Samuel. The former therefore came to Galena to join his brother; and both began preparations for their faith venture. A faith venture it indeed was since they had neither missionary society nor church to support or guide them. Their own means were limited to about a hundred dollars after meeting expenses to their field. Samuel was twenty-six years old at the time and Gideon two years younger. Neither was married.

Their general plan was to live among the Indians supporting themselves by farming and doing such work among them as they could by teaching them the gospel and civilized modes of life. It seemed, to merely worldly prudence, an impossible scheme but the results justified their faith and evidenced that they were being led by the Spirit of God.

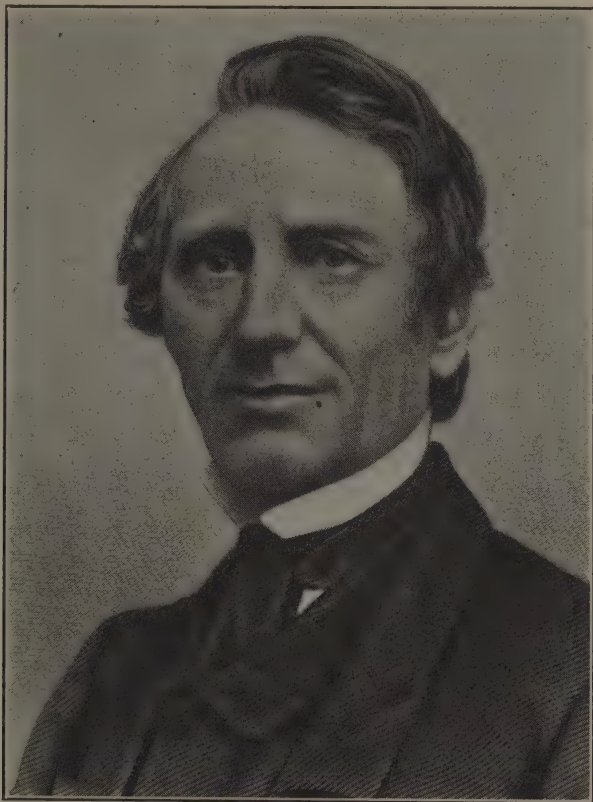
On May 6th, 1834, the brothers landed at Fort Snelling. As whites were not allowed then to settle in the Indian country they were soon summoned to appear before the Commandant at the Fort, Major John Bliss, to give an account of themselves and their reasons for coming into the forbidden land.

After hearing their story and examining their credentials, Major Bliss gave them permission to remain. In part to justify their presence, the brothers were appointed by the authorities to instruct the Indians in plowing and farming. Both Major Bliss and the Indian agent, Major Lawrence Taliaferro, were exceedingly friendly and helpful in many ways.

In order that they might come in closer relations with the natives, the brothers built a cabin at Lake Calhoun on a site now within the limits of the City of Minneapolis. This site was chosen because a large Indian village was located near the place.

The next year, in May, 1835, another group of missionaries arrived at Fort Snelling. The leader of this band was Rev. Thomas S. Williamson, M. D., who, for some ten years had been a practicing physician at Ripley, Ohio. His sympathy having been enlisted by the needy condition of the Dakotas, he gave up his practice and began a course of preparation for the ministry by entering Lane Theological Seminary. He was ordained by the Presbytery of Chillicothe in 1834; and was prepared thus to minister both to soul and body. During the summer of

that year he made an exploring trip to Minnesota to get first hand information about conditions among the Indians and to prepare for his work. With him, in 1835, came his wife, Mrs. Margaret Poage Williamson, his



Rev. Gideon H. Pond, Missionary to the Dakota Indians

wife's sister, Miss Sarah Poage, afterwards Mrs. Gideon H. Pond; and Mr. and Mrs. Alexander G. Huggins, with their two children. Mr. Huggins came as a teacher and farmer.

Not long after the arrival of the Williamson party, came Mr. and Mrs. J. Dwight Stevens and Miss Lucy C Stevens. All of these missionaries were sent out by the American Board. Thus, unlike the Pond Brothers, they had an organized society behind them to look to for support, protection and instructions.

During the winter previous to the arrival of these missionaries there had been considerable religious interest at the Fort among the garrison and other residents. Major Gustavus A. Loomis who had succeeded Major Bliss as commandant, was a devoted Christian and a staunch Presbyterian. He was interested in the spiritual welfare of his troops and, in the absence of a chaplain, himself conducted services.

With the arrival of Dr. Williamson, an ordained minister, the time seemed to have come for the organization of a church. So on Thursday, June 11, 1835, a meeting was held for this purpose. Dr. Williamson presided as moderator. Nineteen persons indicated their desire to unite with the new organization. Of these twelve joined by certificate—viz.: Gustavus A. Loomis, Henry H. Sibley, Samuel W. Pond, Gideon H. Pond, Alexander G. Huggins, Mrs. Margaret P. Williamson, Mrs. Julia Ann Loomis, Mrs. Eliza E. Ogden, Mrs. Lydia Huggins, Mrs. Julia E. Stevens, Miss Sarah Poage and Miss Lucy Cornelia Stevens. Seven united on Confession of Faith, viz.: Edmund A. Ogden, Eugene Gauss, William Sinn, Thomas Wright, Robert I. Nutt, Cornelius Way and David Dunbar. It was decided to call the organization "The Presbyterian Church at St. Peters." St. Peters was the name then given the Minnesota River.

A Confession of Faith and a Covenant were adopted, both of which set forth in a simple, comprehensive way, yet in brief form, the fundamental doctrines of evangelical Christianity and the obligations of church membership.

PRESBYTERIAN CHURCH U. S. A.

The following members were chosen Ruling Elders: Major Gustavus A. Loomis, Henry H. Sibley, Samuel W. Pond, and Alexander G. Huggins.

All of these Elders were men of character and force. Major Loomis, the commandant, reached high rank in the regular army. Henry H. Sibley was the general who commanded the army that finally put down the Sioux outbreak and was afterward Governor of the state. The other two were missionaries. Few new churches are blessed with so strong a session.

On the next Sabbath morning a service was held in one of the company rooms at the Fort. Dr. Williamson presided. After a season of prayer, the members made public confession of their faith, a sermon was preached by Dr. Williamson, and the Elders, already chosen, were ordained. On the afternoon of the same day, Mr. J. Dwight Stevens, then a licentiate, preached a sermon on the appropriate text "For ye were as sheep going astray, but are now returned to the shepherd and bishop of your souls," I Peter 2:25. At the first meeting of the session, Major Loomis was elected Clerk and Mr. J. Dwight Stevens, licentiate and missionary, was invited "to preach to the church and congregation of St. Peters so long as the duties of his mission will permit and also to preside at the meetings of the session." This invitation was accepted.

Thus was organized this "church in the wilderness." Its founding marks not only the beginning of Presbyterianism in Minnesota and the great Northwest lying beyond but of organized Christianity of any kind in this vast region of our country, up to its northern borders. This area includes not only our own state, but the two Dakotas, Montana and still further west. "The Presbyterian Church at St. Peters" or, as it is frequently designated in its records afterward, "The Church of Christ

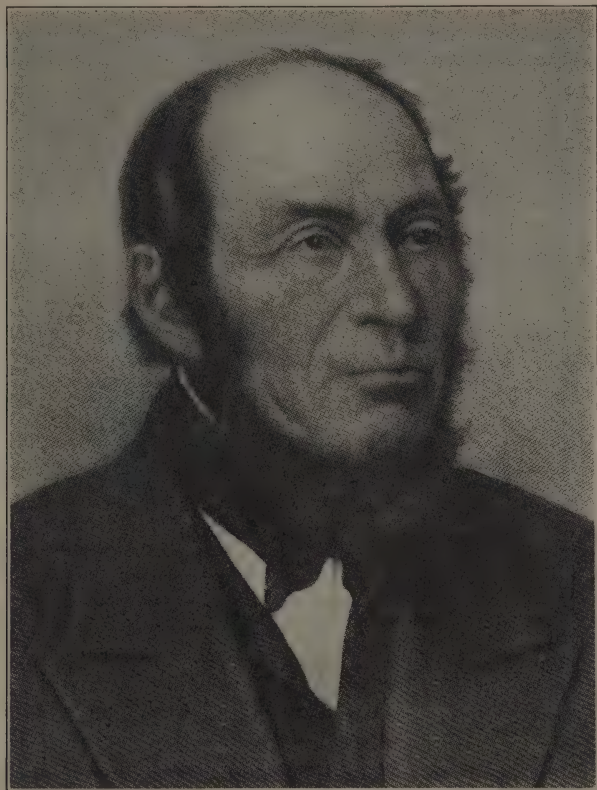
at St. Peters," was destined to have a varied and checkered career. Its location was changed from time to time as well as its name. Once and again its activities were suspended and it seemed at the point of extinction but its life was revived. It worshipped not only at the Fort but for a time at the home of Mr. Stevens, the missionary at Lake Harriet. After a few years the membership was reduced almost to the vanishing point by removals. Then, in June, 1840, a number having returned, the church organization was revived. Additional members were received. Rev. S. W. Pond was made pastor and Elder Henry H. Sibley, Clerk of the Session. Another organization was effected in December, 1847, by the Presbytery of Dakota, in the home of Philander Prescott. By this time Col. Loomis, one of the pillars of the original church, had returned for duty at the Fort, and was again made an Elder. Rev. Gideon H. Pond was chosen pastor. The name of the organization was changed to the "Oak Grove Church." For several years the church continued to worship in the home of Elder Prescott, located, as the Sessional Records state, near "Little Falls," or Minnehaha. The site is now at No. 4440 Snelling Avenue, Minneapolis.

On April 5, 1862, at a meeting held in the school house at Minnehaha the name was changed by Presbytery to the "First Presbyterian Church in Minnesota at Minnehaha." On August 19, 1865, in the home of Jay T. Wakefield in Minneapolis, a meeting was held, presided over by Rev. A. G. Rulliffson, Synodical missionary, at which the "First Presbyterian Church in Minnesota at Minnehaha" and the First Presbyterian Church of Minneapolis were united in one new organization named the "First Presbyterian Church at Minneapolis."

Despite these various changes and vicissitudes the continuity of the church's life was maintained and it still

PRESBYTERIAN CHURCH U. S. A.

bears the name of the First Presbyterian Church of Minneapolis. The faith and spirit of 1835 continues to animate its life and it is today, under the leadership of its present pastor, Rev. J. Tallmadge Bergen, D. D., one of the strong churches of the Synod of Minnesota.



Rev. Thomas S. Williamson, M. D., Missionary to the
Dakota Indians

As it was years after the organization of this pioneer church before the country was opened to white settlement, the progress of Presbyterianism in Minnesota was,

for a long time, necessarily slow and was almost exclusively confined to the growth of the work among the Indians.

Dr. Williamson and his party, together with the Pond Brothers, organized themselves into the Dakota Mission for the common work and interests. Two mission stations were determined upon: one in the neighborhood of Fort Snelling where Samuel W. and Gideon H. Pond, with Mr. and Mrs. J. D. Stevens and Miss Stevens, were to labor; and a new one at Lac qui Parle, on the upper Minnesota River, where Dr. and Mrs. Williamson, with Mr. and Mrs. Huggins and Miss Sarah Poage, were to locate.

The journey of the latter to their station in the summer of 1835 was trying and tedious, yet the hardships were cheerfully and bravely met. At Lac qui Parle a friend was at once found in Joseph Renville, a half breed and a famous trader, as well as the recognized chief of the surrounding region. He gave the missionaries a cordial welcome and rendered valuable assistance both in securing the friendship of the Indians and in providing necessary accommodations for the party. A temporary home was assigned them by him in a cabin, and he was helpful in other ways.

Joseph Renville was a remarkable man and one of the counties of the state bears his name. The son of a Frenchman by an Indian wife, he received a partial education at a Catholic school in Canada where he learned to read, though imperfectly. His father dying when he was yet a lad, he was thrown upon his own resources. By sheer effort and native ability he rose to a position of leadership among the Indians and became a trader widely known. He grew also to be a man of substance. His character stood high. He already understood some of the fundamental truths of the gospel and had renounced the

gods of the Dakotas. Being of independent mind and eager to know the truth more perfectly, before the missionaries arrived, he had sent to Canada for a Bible in the French language, which he understood, and had secured a clerk who could read it to him. As was to be expected therefrom he was sympathetic with the work of the missionaries. Later he became an Elder in the Church and was helpful in translating the Scriptures into the native tongue. His faith and faithfulness were rewarded. His wife, in so far as is known, was the first full blooded Dakota to be received into the Christian Church, and the first of her race to die in the Christian faith. Two of his sons became Presbyterian ministers in connection with the Synod of Minnesota. It was largely also through his influence that within a year after the arrival of the missionaries there were enough Indians desirous of confessing their faith in Christ to form a church. On September 15, 1836, therefore, the Presbyterian Church of Lac qui Parle was organized with eleven members, seven of whom were Indians. This was the first Christian Church established among the Dakotas—the first fruits of rich harvests to follow.

In 1837 this mission was reinforced by the arrival of Rev. and Mrs. Stephen R. Riggs, also of Ripley, Ohio. It was the representations of Dr. Williamson, his fellow townsman, of the needs of the Indians that turned the thoughts of Mr. Riggs, when a student, toward the Dakotas as a people among whom God would have him labor. That he was thus providentially led is evidenced by the success which crowned his labors, and those of his devoted wife, during forty years of fruitful service among the Sioux. Mr. Riggs came of devout ancestry; and was born at Steubenville, Ohio. His father was an Elder in the Presbyterian Church of that place. Early in life he

decided to devote himself to Christian work. This decision followed a deep religious experience when, as he says, "The Lord appeared to me in a wonderful manner, making discoveries of himself to my spiritual apprehension, so that from that time and onward my path lay in the line of preparation for such service as he might call



Rev. Dr. and Mrs. Stephen R. Riggs, Missionaries to the Dakota Indians

me unto." He graduated from Jefferson College and spent a year at the Western Theological Seminary. His devoted wife, Mary Longley, was educated to be a teacher, and was a pupil of Mary Lyon of Mt. Holyoke. In every way she was a true helpmeet to her husband in his work as a missionary.

In the founding and upbuilding of the Dakota mission, these four men, the two Pond Brothers, with Thomas S. Williamson and Stephen R. Riggs, stand preeminent. Others rendered devoted service but these were the leaders; and as another has written "their names will never be forgotten while a Sioux Christian exists on earth or in heaven."

The translation of the Bible and other religious literature into the Sioux language was a task that early engaged the attention and efforts of these first missionaries. Little progress could be made until the Indians had the gospel in their own tongue; nor could efficient educational work be carried on among the youth without text books in the vernacular.

As soon, therefore, as the missionaries began to have some command of the spoken language they commenced this work of translation. The Dakota tongue had never been reduced to written form. The English alphabet could be used as a base but a grammar had to be created and means invented to convey tones and peculiarities not found in our own language. In this work, the Pond Brothers, being the first missionaries and having a natural aptitude for languages, were pioneers. It was they who determined the number of tones in the language and how they should be represented in written form. Before the arrival of other missionaries they had thus made a beginning. Two years, however, elapsed before the first book was compiled. This was a small Dakota primer. It was prepared for the press by Rev. J. D. Stevens in the fall of 1836 and was printed in the East.

Slowly, by infinite patience and perseverance this work of translation and the preparation of a literature in the Dakota language was carried on. Practically all the missionaries had some part in it, but the four leaders were the chief authors and translators.

Portions of the gospels were thus rendered in the vernacular, hymns written, text books translated or created and the foundations of a Christian literature were laid. It was many years, however, before anything like an adequate supply of such literature was produced.

In the first translations of the Scriptures the missionaries were greatly helped by Joseph Renville. A verse from the French Bible would be read to him and as he understood French, he would give its equivalent in Dakota. As the missionaries advanced in their command of the language they revised these first renderings which were often crude.

The Gospel of Mark was the first book selected for translation. All of one winter, that of 1837, was occupied in this work. The next year it was printed but it was over twenty years before the Dakota Bible as we now have it, was completed and published. Later the dictionary of the Dakota language, a monumental work, was prepared by Rev. Samuel W. Pond, a man of unusual scholarly gifts, especially as a linguist, and was edited by Rev. Stephen R. Riggs, D. D. It was published and printed by the Smithsonian Institute. This work of translation and reducing a strange tongue to written form was well done. It is doubtful if any similar work has been better done in the history of missions.

The first church building was erected at Lac qui Parle in 1841. With the limited means at the disposal of the mission this was a great undertaking and taxed both the faith and resources of the young church. The American Board donated \$150.00 for the enterprise. The Indian women, connected with the mission, were specially helpful, giving their labor in digging the foundation and assisting in other ways.

The church was finally finished and was used for over twenty years.

In 1843 Rev. Robert Hopkins and wife joined the mission and cooperated with Dr. Riggs in establishing a new station at Traverse des Sioux, near the present city of St. Peter.

The same year the Pond Brothers changed their location to Oak Grove, a few miles west of Fort Snelling where they established a station, and labored for many years. At first their work was chiefly among the Indians but later a church was built up composed of both whites and Indians. The church organization remains to this day and bears the same name. Its vigor has been maintained through the years.

The difficulties in the way of the progress of this work were many and serious. It is no easy task to win any barbarous people from their ignorance and superstitions. Moreover, the Dakotas were a virile race, strongly wedded to their traditions and manner of life. To this was added, on the part of many, a race hatred and a sense of wrongs, real and imaginary, suffered at the hands of the whites. The influence of the medicine men and the evil example of not a few white men aggravated these difficulties. These and other causes tended to arouse suspicions against the missionaries and made the natives slow to believe in their good intentions. It was only by long experience and close relations that they were persuaded that the missionaries were truly their friends. Of course, the greatest obstacle was sin in their own hearts and lives. Many became convinced that the new way was better but were unwilling to abandon their sinful practices and habits.

In 1844 was organized the Presbytery of Dakota. It was at first an independent body and could not well be otherwise as it was far removed from other Presbyteries and could have no close affiliation with any other Presbyterian organization.

HISTORY OF THE SYNOD OF MINNESOTA

Its first members were Rev. Thomas S. Williamson, M. D., and Rev. Stephen R. Riggs, both of whom united by letter from the Presbytery of Ripley, Ohio; and Rev. Samuel W. Pond, who brought a certificate from the Congregational Association of Connecticut. Two churches were enrolled, those of Lac qui Parle and St. Peters.

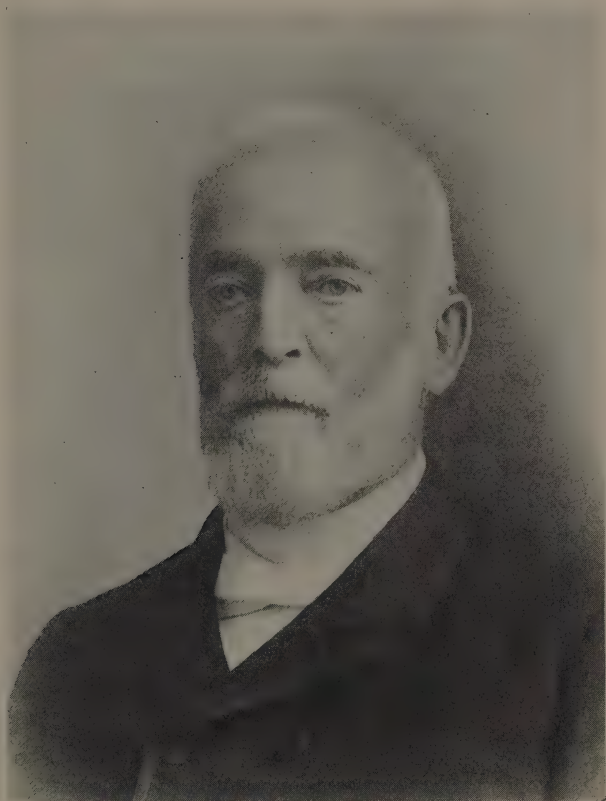
A new station among the Indians was established by Dr. Williamson at Kaposia in 1846. This village was situated a short distance below St. Paul where now is located South Park. The interesting feature of this work was that it was begun at the request of Little Crow, the Chief of the village, who afterwards was the leader of his nation in the Indian outbreak of 1862. Impressed with the ignorance and low morals of many of his people, he sent a message to Fort Snelling requesting that someone be appointed to teach his people better ways and to open a school. His request was forwarded to Lac qui Parle to Dr. Williamson who responded by himself coming.

Four years later a church was organized of twelve members, eight of whom were Indians.

In 1848 reinforcements of the mission came in the arrival of Rev. and Mrs. Moses N. Adams and Rev. and Mrs. John F. Aiton, all of whom were destined to spend practically their whole lives within the bounds of our Synod. Both of these brethren were received into the membership of Presbytery. Rev. Adams was first located at Traverse des Sioux, while Rev. Aiton began a new station at the Indian village of Red Wing on the Mississippi River. The latter was joined the next year by Joseph W. Hancock, who came as a teacher, but later was licensed and ordained. He was probably the last missionary teacher sent out by the American Board to labor among the Indians on this field. In 1848 Gideon H. Pond and Robert Hopkins were ordained to the gospel ministry by the Presbytery of Dakota. Thus all of these early

PRESBYTERIAN CHURCH U. S. A.

missionaries who had belonged to other denominations or were unordained, were one by one received into the ministry of the Presbyterian Church. This tended to make



Rev. Moses N. Adams, Missionary to the Dakota Indians

the work of the mission homogeneous and more effective. It also laid a solid foundation for the Presbyterian Church of the future state.

It is difficult now to realize the hardships and dangers encountered by these first missionaries.

There were occasions when their very lives were in peril and there were few times when they were not liable to be robbed, threatened or imposed upon. Always were the medicine men and others more or less hostile to them and their work. An Indian once shot an arrow at Dr. Riggs, which providentially failed to hit him. On another occasion Mr. S. W. Pond was assaulted with a knife by a drunken native. Sometimes their cattle were killed or stolen. A common infliction was the intrusion of Indians into their homes at unseasonable times to remain there smoking their pipes for indefinite hours; and expecting gifts or food in addition. To offend by dismissal or refusal to meet their demands would anger them and be impolitic. When engaged in their drunken orgies and brawls they were specially dangerous. These annoyances and perils were particularly trying to the wives and children so that at times they had to be sent away to places of greater safety. A serious obstacle was the hostility of unscrupulous Indian traders who saw that the success of the missionaries meant a diminution in their own profits and the weakening of their hold on the natives.

They therefore, for example, at one time told the Indians that if they would not listen to the missionaries nor permit their children to attend their schools they would receive from the government, on demand, a perpetual annuity of not less than \$5,000 a year. The consequence was that the mission schools were all but broken up for a while; parents were terrorized, some children were poisoned and to be friendly with the missionaries and their work was to imperil one's life.

Of course the Indians never received the promised annuity, and the effect of the lie gradually died out, but while it was believed, the effect upon the mission was disastrous.

Yet these servants of God were, through the years, divinely protected. A striking instance of this was, many years ago, told the writer by Rev. M. N. Adams. Mr. Adams, with a companion, was bringing a load of provisions to one of the mission stations. It was the depth of winter. As they crossed the Minnesota River on the ice, they saw, in some rapids near them, a quantity of fish which had evidently sought the open water for air. Stopping they gathered a large number of these half stranded fish and piled them on their sled to add that much to their stock of provisions. A few miles beyond they met a band of wild Indians returning from an unsuccessful hunting trip. They were in a discouraged and ugly mood; and here were two defenseless white men with a load of provisions. How easy to have killed them and seized their goods. Mr. Adams understood their danger. In a friendly way he told them that if they would go to the river they would find at the rapids all the fish they could carry; and he showed them the fish they themselves had taken. In a doubtful mood the Indians finally left for the river; but as they did not return they evidently found the story of the white men verified. In this unusual way the lives of these missionaries were thus providentially saved.

So at many other times were threatened perils escaped.

. . . "Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

All honor is due to those who not only had the faith vision, but the consecration of heart and the love of souls that prompted them to leave home and friends, with all the comforts and protection of civilization, and bury themselves with their families in this far away wilderness, that thereby they might bring the light of the Gos-

pel to shine into the hearts and brighten the lives of the Dakota Indians. Such devotion, such heroism, and such faith mark them as worthy successors of those who first essayed to execute the great commission to "disciple all nations."

Thus we reach the end of this first period in the History of the Synod.

In it was laid the foundations of a Christian Church among the savage Sioux.

CHAPTER II

EARLY HOME MISSION WORK

1849-1858.

In 1849 came the organization by Congress of the Territory of Minnesota.

Up to 1837 the entire region, now embraced within the State, was Indian country. As has been stated, no whites, except the missionaries, were allowed entrance for purposes of settlement or permanent residence. The tract of land at the confluence of the Mississippi and Minnesota Rivers, acquired from the Indians by Lieutenant Z. M. Pike, in 1805, was ceded solely for the purpose of establishing a military post by the government. No civilian whites were permitted to live even on this tract unless connected with the army or the Indian department.

In 1837 treaties were made with the Chippewas and Dakotas, whereby the former ceded all their pine lands on the St. Croix River and its tributaries; and the latter ceded their lands east of the Mississippi, including all of Washington and Ramsey Counties.

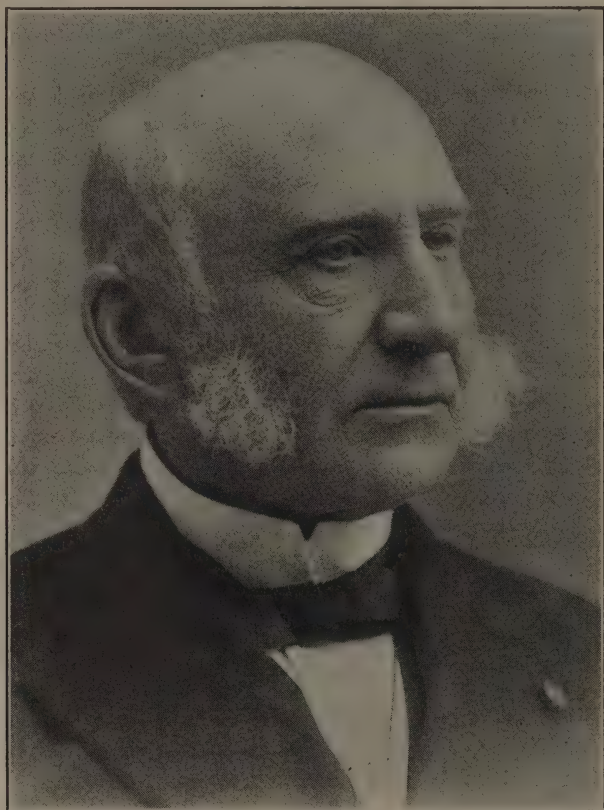
These treaties opened the way for white immigration and the settlement of the northeastern section of the State. Immigrants therefore began coming in. The first were mostly those who sought trade with the Indians and army rather than to till the soil. While settlements began to be formed at St. Paul, Stillwater and a few other places, they were small, with practically no agricultural population to support them.

The organization of the territory however tended to develop as well as stabilize society. Settlers, in increasing numbers, came from the East, many of whom were people of a high grade of intelligence and character, who

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intended to stay and make permanent homes for themselves and their families in the new country.

This opened the way for the establishment of churches and mission work among the white population.



Rev. Edward D. Neill, D. D., Pioneer Presbyterian
Home Missionary, First President of
Macalester College

The First Presbyterian Church of St. Paul, therefore, was organized by Rev. Edward D. Neill on November 26th, 1849. Mr. Neill arrived in the city, however, in the

previous April, having been sent here by the Presbytery of Galena, and held services in temporary quarters. About the last of August a small frame house of worship had been built on Washington Street through the liberality of a few Eastern friends and relatives of the missionary. This was the first Protestant Church building erected in the white settlements.

It was destroyed by fire the following year. The church was ecclesiastically connected with the New School branch of the Presbyterian Church.

Twelve days later, on December 8th, 1849, the First Presbyterian Church of Stillwater was organized by Rev. Joseph C. Whitney, then a licentiate of the Presbyterian Church (N. S.) He was assisted by Rev. W. T. Boutwell, a Congregational minister, formerly a missionary of the American Board to the Ojibway Indians, and by Rev. E. D. Neill. While this church was founded after the First Church of St. Paul, it was the first church to be fully organized, as it had Elders from the beginning, while the former church did not choose Elders until some time after its organization.

During the winter of 1849-50, Mr. Neill held services also every Sunday afternoon at the Falls of St. Anthony and had there a congregation larger than in St. Paul. Out of this work was organized the "First Presbyterian Church of St. Anthony." Not long after, this church changed its ecclesiastical connection to the Congregational body. As at this time the New School branch of the Presbyterian Church and the Congregationalists united in both their Foreign and Home Mission Work, the latter being conducted by the "Home Missionary Society," such changes of ecclesiastical connection were not uncommon.

The Presbytery of Minnesota (N. S.), was organized by the Synod of Peoria, November 1st, 1850. It com-

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prised the churches in the white settlements of this region. No territorial limitations were fixed for the Presbytery and could not be under the wild conditions of the country.

At the close of 1853 the Roll of the Presbytery of Minnesota was as follows:

Ministers	Churches	Members
Edward D. Neill	St. Paul, First	35
Joseph C. Whitney	Stillwater, First	14
John C. Sherwin	La Crosse	20
Gideon H. Pond	Oak Grove	13
	Kaposia	4
	Minneapolis, First	15
		<hr/>
		101

The church of La Crosse was afterward transferred to the Synod of Wisconsin.

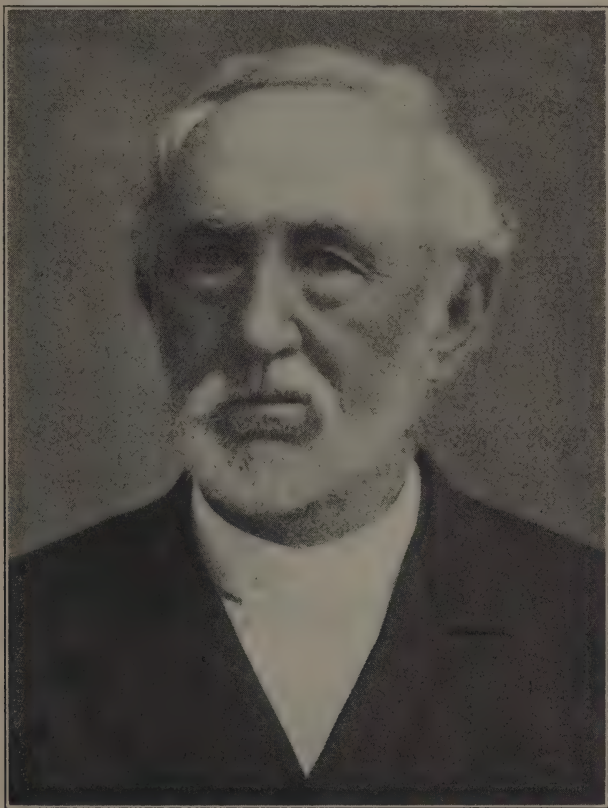
All of these churches and all the Presbyterian activities in Minnesota up to 1851 were connected ecclesiastically with what was then known as the New School branch of the Presbyterian Church, but in the summer of that year Rev. W. S. Potts, D. D., of St. Louis, of the Old School branch, made a visit to Minnesota, spending some weeks in St. Paul and vicinity. He was kindly received by his brethren representing the other branch of the common church and preached for both Rev. E. D. Neill and Rev. J. C. Whitney. The latter he assisted in the dedication of the church at Stillwater.

Dr. Potts was zealous for the extension of churches of his own order; and had done a great work in stimulating the Home Mission activities of his denomination in the upper Mississippi valley. He saw in the great future of this rapidly developing region an opportunity for service and expansion that ought not to be neglected. Many

PRESBYTERIAN CHURCH U. S. A.

Presbyterians of his own faith and some from his own parish he found in Minnesota.

He therefore wrote an earnest letter to the Board of Domestic Missions of the Old School body, urging the



Rev. John G. Riheldaffer, D. D., Founder Central
Presbyterian Church, St. Paul, Superintendent
State Reform School, 1868-1886

immediate appointment of a missionary for Minnesota. As a result Rev. John G. Riheldaffer was commissioned for this work and, with his wife, arrived in St. Paul, Oc-

tober 31, 1851. He was cordially welcomed as a collaborer by Rev. E. D. Neill for whom he preached on the following Sabbath and who offered the use of his own church for an afternoon service until other arrangements could be made. On February 22nd, 1852, Mr. Riheldaffer organized the Central Presbyterian Church of St. Paul with a membership of seven. George W. Farrington and Richard Marvin were chosen Elders. The latter, after remaining a member of this session many years, became an Elder of the First Church of St. Paul where he thus served until his death, a third of a century later.

With aid from the Board a brick church was erected on Cedar Street, costing some ten thousand dollars. The present fine Central Church edifice occupies the same site. For thirteen years Dr. Riheldaffer served his people most acceptably, laying the foundations of the strong church which is seen today and which still retains, in marked degree, many of its original characteristics.

It was nearly four years before another missionary of this branch of Presbyterianism appeared in the Territory of Minnesota. In the spring of 1855 Rev. Charles Thayer arrived to continue the work. He began his labors at Hudson, Wisconsin, where he organized a church. Here he remained nearly three years. Afterward he spent five years at Prescott, Wisconsin, and vicinity, engaged in pioneer work. He organized churches at Farmington and Vermillion; the latter two being in Minnesota. This was but the beginning of a long and active career as a founder of churches. To no other man does the Synod of Minnesota owe a larger debt for fruitful, faithful and varied services than to Charles Thayer.

Rev. James A. Stirratt, a friend and co-presbyter of Mr. Thayer, was the next addition to this ministerial force. He came with a small colony of friends, settling a few miles back of Prescott, Wisconsin. A church was

organized which became the church at Prescott, Wisconsin. In May, 1855, the General Assembly (O. S.) organized the Presbytery of St. Paul. The first meeting was held in the Central Church, St. Paul. At the time this was the only organized church in the Presbytery.

The next year, 1856, the General Assembly Minutes present the following statistics of the new Presbytery: **Ministers:** John G. Riheldaffer, St. Paul; Charles Thayer, Hudson, Wisconsin; and James A. Stirratt, Prescott, Wisconsin. **Churches:** Central, St. Paul; Hudson, Wisconsin, and Pleasant Grove, Wisconsin.

There had been received by these churches the previous year, one new member on Confession of Faith and twenty-nine by certificate. The total number of communicants was fifty-nine. The Sunday School membership was eighty-five. One hundred and eighty-five dollars had been contributed to the various Benevolent Boards of the church; and \$3,000 had been expended in local support.

In 1856 the churches of Hudson and Vermillion were organized. In the summer of 1857 Rev. J. G. Riheldaffer and Rev. Henry Maltby, by appointment of Presbytery, organized on the same day the churches of St. Anthony and Minneapolis now known as the Andrew and Westminster Churches. These two organizations were to become leading churches in the Synod. The latter especially was destined to rank as one of the strongest in the entire Presbyterian body.

During the next few years the Presbytery of St. Paul received important additions to its roll of ministers, namely Revs. J. C. Caldwell, W. McClung, Henry Maltby, F. A. Pratt, Silas Hazlitt, William Speer, Levi Hughes and Hervey Chapin.

Rev. J. C. Caldwell organized the Second Church of Stillwater and later the church at White Bear. Rev. A.

H. Kerr organized the church at St. Peter and remained its pastor for some twenty years.

The Presbytery of St. Paul was originally named by the General Assembly the "Presbytery of Minnesota," with boundaries extending over the whole territory of Minnesota and a part of Northwestern Wisconsin. Probably because the New School Presbytery bore the same title, the Synod of Iowa (O. S.), to which the Presbytery was attached, at its meeting in 1856, changed the name of this Presbytery to the "Presbytery of St. Paul."

The growth of the Presbytery was steady and gratifying. The country was rapidly filling up, and that with a class of settlers who furnished good material for Presbyterian churches.

In 1857 there were six ministers and eight churches, with one hundred and fifteen members. Contributions that year were \$5,364. In 1858 there were nine ministers, eleven churches, and two hundred and twenty-one members, with contributions, \$6,689. The hard times that followed the depression of 1857 put a check upon the expansion of the church and very much reduced the financial ability of her members. But on the other hand the nation-wide revival of this period brought great spiritual blessing to the congregations and more than off-set their economic difficulties, so that in 1859 the membership had grown to three hundred and seventeen, though the roll of churches had been increased by only three.

While the Old School branch of the Church was thus gaining a firm rooting in Minnesota and expanding in a marked degree, the New School activities still continued. In the summer of 1853 it was found necessary to enlarge the brick structure of the First Church of St. Paul to accommodate the growing congregation.

Rev. E. D. Neill continued to minister to this people though in February, 1854, he declined a unanimous call

to be their pastor. His chief reason for refusing this call was that he hoped to establish an educational institution of collegiate rank in Minnesota under Presbyterian auspices. To this project he wished to devote his chief energies, for it was a scheme in which he not only took a deep interest but which became the chief ambition and effort of his life to accomplish.

Already he had interested Mr. M. W. Baldwin of Philadelphia in his plan to the extent of founding, by a grant of \$5,000, the "Baldwin School" of St. Paul which was incorporated in 1853. This was intended to be a preparatory step in the organization of a college. These plans found fruitage later in the founding of Macalester College but many years were to elapse before they were fully realized. Mr. Neill supplied the First Church until 1855 when Rev. J. R. Barnes took charge, ministering as supply until the spring of 1856. In the summer of that year Rev. John Mattocks was called to the pastorate. He accepted and continued pastor until his death in 1875. In 1854 Rev. James Thomson of Indiana began services at Mankato and united with the Presbytery of Minnesota. About the same time Rev. J. C. Whitney was called to the pastorate of the First Church of Minneapolis; and Rev. Henry M. Nichols became pastor of the First Church of Stillwater. In 1856 the church of Red Wing was organized by Rev. J. W. Hancock, the former Indian missionary.

The educational duties of Rev. E. D. Neill not interfering with his preaching he began holding Sunday services in a district school house on Walnut Street, St. Paul, on November 25, 1855. The congregation from the beginning exceeded expectation so that on the 24th of December following there was organized, with four members, the House of Hope Church which was destined to occupy a prominent place in the annals of Synod and of

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the Presbyterian Church in the Northwest. Mr. Neill was chosen pastor and held that office until June 20, 1860.

In the following year the church at Hastings was organized with Rev. Charles S. LeDue in charge. There was also a church at Winona to which Rev. Daniel Ames ministered; and another at Superior, Wisconsin, which was under the care of Rev. W. A. McCorkle.

Thus in May, 1857, the Presbytery of Minnesota (N. S.) consisted of nine ministers, nine churches, and 263 members as follows:

Ministers	Churches	Members
Edward D. Neill	St. Paul House of Hope	17
Joseph C. Whitney	Minneapolis First	55
Gideon H. Pond	Oak Grove	22
Henry M. Nichols	Stillwater First	22
John Mattocks	St. Paul First	53
Charles S. LeDue	Hastings	20
Daniel Ames	Winona	39
J. W. Hancock	Red Wing	30
W. A. McCorkle	Superior	5

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In addition to the churches on the roll a church had been organized in 1855 at Mankato by Rev. James Thomson; another at Blue Earth City was organized in 1858 by Rev. Jacob E. Conrad; a third at Sumner by Rev. Samuel G. Lowry; a fourth at Chatfield by Rev. Edmund D. Holt, and a fifth at Traverse des Sioux by Rev. M. N. Adams, the Indian Missionary.

CHAPTER III

THE DUAL SYNODS

1858 to 1870.

ORGANIZATION OF THE SYNOD OF MINNESOTA (N. S.)

Up to 1857 Minnesota had only a territorial government but the growing population and the multiplication of settlements made the people ambitious to have a state organization.

This sentiment was, to a degree, reflected in the churches of the New School body which desired the organization of a Synod. A Synod requires at least three Presbyteries and there was but one, that of the Presbytery of Minnesota. To obtain the requisite number it was arranged that the Presbytery of Dakota, which thus far had been independent, should connect itself with the General Assembly and that the Presbytery of Minnesota be divided into two bodies.

This was accordingly done. At its session in St. Paul on October 12, 1857, the Synod of Peoria (N. S.) erected the Presbytery of Blue Earth, embracing the southern part of the territory. On February 25, 1858, the first meeting of the new Presbytery was held, when its organization was effected. Later the Presbytery was rechristened "Winona," which has remained its title to the present time.

On May 11, 1858, the President of the United States signed the Act of Congress which admitted Minnesota into the Federal Union. In that same month the General Assembly of the Presbyterian Church in the United States of America (N. S.), in session in Chicago, took the following action in relation to the erection of the Synod of Minnesota:

“RESOLVED, 1, That the Presbyteries of Blue Earth and Minnesota be directed to meet in St. Paul, Minnesota, in the First Presbyterian Church, on the second Wednesday of September, 1858, at 7:00 o'clock P. M., with the view of uniting if the way be prepared, with the Presbytery of Dakota, in the organization of a Synod.”

“RESOLVED, 2, That the Stated Clerk of the Assembly address a letter to the Presbytery of Dakota, inviting them to meet with the Presbyteries of Blue Earth and Minnesota at the above time; and if the way be prepared, to be incorporated with them in a Synod under the care of the General Assembly.”

“RESOLVED, 3, That in the event of compliance with this invitation by the Presbytery of Dakota, the Presbyteries of Blue Earth, Minnesota and Dakota, shall then and there become a Synod under the name of the Synod of Minnesota; and that the Rev. Thomas S. Williamson, or in case of his absence, the oldest minister present, shall preach a sermon, and preside until a new Moderator be chosen.”

Thus the erection of Minnesota into a sovereign state and the organization of our Synod were practically contemporaneous. In conformity with the action of the General Assembly, the ministers and representatives of the churches belonging to the Presbyteries of Blue Earth and Minnesota, convened in the First Church, St. Paul, on Wednesday, September 8, 1858, at 7:00 o'clock P. M., for the purpose of effecting the organization of a Synod. The Presbytery of Dakota was also present.

By the appointment of the Assembly, Rev. Thomas S. Williamson, M. D., of the Dakota Presbytery, presided and preached the sermon. He chose as his text Deut. 8:2, “And thou shalt remember all the way which the Lord thy God led thee.” The sermon very appropriately

presented a historical review of the quarter century of mission work among the Dakota Indians. In simple language it told a story of heroic Christian faith and devotion that was truly apostolic, and has been seldom equalled in the history of missions.

The Temporary Clerk of the Dakota Presbytery, Rev. M. N. Adams, presented the following extract from the minutes of the meeting held at Shakopee, September 7, 1858.

“Whereas, the General Assembly of the Presbyterian Church in the United States of America, recently convened in Chicago, has invited the Dakota Presbytery to unite with the Minnesota and Blue Earth Presbyteries in organizing the Synod of Minnesota at St. Paul, on the 8th inst.,

“RESOLVED: that we hereby cordially accept the invitation, and, Providence permitting, we will meet with said Presbyteries to assist in the organization of the proposed Synod.”

With these three Presbyteries uniting, the Synod of Minnesota was duly constituted.

Rev. Thomas S. Williamson, M. D., was chosen moderator and Rev. Edward D. Neill Stated Clerk. Mr. Henry M. Knox of St. Paul, was elected Treasurer of Synod.

The ministers present at the formation of Synod were thirteen in number as follows:

PRESBYTERY OF DAKOTA—Thomas S. Williamson, M. D., Samuel W. Pond, and Moses N. Adams.

PRESBYTERY OF MINNESOTA—Edward D. Neill, Joseph C. Whitney, Gideon H. Pond, Henry M. Nichols, Charles S. LeDuc, John Mattocks, and Joseph W. Hancock.

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PRESBYTERY OF BLUE EARTH—Samuel G. Lowry, James Thomson, and Jacob E. Conrad.

Eight ministers were absent as follows:

PRESBYTERY OF DAKOTA—Stephen R. Riggs and John F. Aiton.

PRESBYTERY OF MINNESOTA—Marcus Hicks and Francis A. Griswold.

PRESBYTERY OF BLUE EARTH—Gardiner K. Clark, Daniel Ames, Edward D. Holt, and Theophilus Lowry. The name of this Presbytery was changed by Synod to Winona Presbytery.

Three churches were represented by Elders: First, St. Paul, by J. W. Selby; House of Hope, St. Paul, by Wilford L. Wilson; and Mankato by A. D. Seward.

So far as is known none of these brethren, who composed the first Synod of Minnesota, is now living.

They did their work well. By them, with their brethren of the other branch of our Church, were laid the foundations of our present Synod. Some of them had a large part in shaping the early development of this great commonwealth. They labored and we have entered into their labors. All honor to these brethren to whom we are so deeply indebted. May their memories be held "in everlasting remembrance."

The churches not represented at this organization of Synod were as follows: PRESBYTERY OF MINNESOTA: Oak Grove, Stillwater, Hastings, Red Wing, Shakopee, Little Falls, and First, Minneapolis.

PRESBYTERY OF BLUE EARTH: Winona and Chatfield.

PRESBYTERY OF DAKOTA: Lac qui Parle and Traverse des Sioux.

The boundaries of the three Presbyteries were fixed by Synod as follows: Dakota Presbytery, to include the counties of Faribault, Freeborn, Waseca, LeSueur, Sibley,

Renville, and all west. Winona Presbytery, to include the counties south of the Minnesota River and east of the Dakota Presbytery, except Scott County. Minnesota Presbytery, to include Scott County and all the territory of Minnesota not included in the other Presbyteries. The description of these boundaries seems somewhat vague to us, but a large part of the state was then a wilderness, undivided into counties, and in some instances county lines and names have since been changed. But "all west" for Dakota Presbytery meant an indefinite expansion west, wherever the mission work among the Sioux Indians might extend. So that the Synod of Minnesota, beside the state, included then, and for many years afterwards the entire territory embraced in the present states of North and South Dakota. Minnesota Presbytery, "including Scott County and all of Minnesota not included in other Presbyteries," meant that the entire state north of a line drawn west from Red Wing to the Minnesota River and thence northwest to Lake Traverse, was included within the bounds of this Presbytery. Thus over two-thirds of the state belonged to the Presbytery of Minnesota.

The Synod of Minnesota, at this first meeting, took steps to secure a Synodical missionary who should labor within the bounds of the Synod for one year, and for whose support collections were to be taken in the several churches. It is significant of the spirit that dominated the founders of our Synod and their broad vision, that at this initial meeting Rev. Edward D. Neill was appointed to preach a sermon on foreign missions at the next annual meeting of the body. Truly these fathers of our Synod realized that "the field is the world"; and while themselves struggling to plant and to sustain churches on this western frontier, were not unmindful

of their obligations to carry the Gospel to the ends of the earth.

The first annual meeting of the Synod was held at Traverse des Sioux, September 29, 1859. The name of one new minister appears on the roll at this time, that of David Davis of the Dakota Presbytery. The names of Henderson, Hazlewood, and Little Falls are added to the list of churches.

As it was found impracticable to secure a Synodical missionary, probably on account of the expense, the project of employing one was temporarily abandoned.

Two items of interest appear on the minutes of this session. One was a recommendation to members of the churches of Synod to contribute during the year at least one bushel of oats each or its equivalent for the support of young men studying for the ministry. Those were hard times and money was scarce, which accounts for this appeal for oats.

The other item was the statement that Rev. E. D. Neill, Chancellor of the University of Minnesota, was heard on the subject "Collegiate Education." As a result of this address a committee of three, of which Mr. Neill was made chairman, was appointed to consider and report on the subject. Thus, at this early date, Presbyterianism in the state was honored by the appointment of one of its founders as Chancellor of the new State University. Evidently Rev. Mr. Neill was beginning to push his plan for the establishment, under Presbyterian auspices, of an educational institution of collegiate rank.

Two years after the organization of the Synod of Minnesota, which represented the New School branch of our common Presbyterianism, the Old School branch organized the Synod of St. Paul. This was done in response to an overture to the General Assembly of 1860

from the Presbytery of St. Paul, requesting the erection of a new Synod to be called by that name.

The overture requested that the new Synod embrace the Presbyteries of St. Paul, Chippewa and Lake Superior; and that it include the entire state of Minnesota and those portions of the state of Wisconsin then embraced in the above Presbyteries; also that it include that portion of the proposed Territory of Dakota lying in the valley of the Red River of the North. It was further requested that, as in erecting said Synod, it seemed necessary to divide the Presbytery of St. Paul, that a division be made in this Presbytery by a line beginning on the Mississippi River at the southeast corner of the county of Dakota and running along the southern boundary of said county to the Cannon River, following said river to the south line of Rice County and thence along the south line of Sibley County to the western boundary of the state. The territory south of said line, embracing the churches of Lake City, Glasgow, Wheatland, Forest, St. Peter, Owatonna and Dodge City; and ministers, Harvey Chapin, Aaron H. Kerr, Silas Hazlitt and Porter H. Snow, be erected into a new Presbytery to be called the Presbytery of Owatonna.

This petition of the Presbytery of St. Paul was granted. The new Presbytery of Owatonna was erected as well as the new Synod. The first meeting of the new Presbytery was appointed to be held at Lake City the first Thursday of September, 1860; and the first meeting of the Synod of St. Paul was appointed to convene in the Central Church of St. Paul on the second Thursday of September, 1860. Rev. John G. Riheldaffer was appointed to preach the opening sermon and to preside over the Synod until a Moderator was chosen.

This organization was effected in the Central Church, St. Paul, on September 13, 1860, according to the order

of the General Assembly. Rev. J. G. Riheldaffer preached the opening sermon from II Timothy, 4:2-4. Four Presbyteries were represented, namely, St. Paul, Chippewa, Lake Superior and Owatonna. Two of these, Chippewa and Lake Superior, belonged to Wisconsin, for at that time Synods were not coterminous with states as they are now.

Thus the new Synod of St. Paul embraced four Presbyteries and a vast territory, extending from northern Michigan to the Red River Valley. It included a considerable part of Wisconsin and all of Minnesota. It bore the proportions of an empire.

The roll of ministers was as follows:

PRESBYTERY OF ST. PAUL—John G. Riheldaffer, Charles Thayer, John C. Caldwell, F. Augustus Pratt, William Speer, and Jesse L. Howell.

PRESBYTERY OF CHIPPEWA—Bradley Phillips and William W. McNair.

PRESBYTERY OF LAKE SUPERIOR—J. Irwin Smith and John M. Barnett.

PRESBYTERY OF OWATONNA—Silas Hazlitt, A. H. Kerr and Porter H. Snow.

Ministers absent:

ST. PAUL PRESBYTERY—David C. Lyon, Sheldon Jackson, and William Buchren.

LAKE SUPERIOR PRESBYTERY—William B. McKee.

OWATONNA PRESBYTERY—Harvey Chapin.

Churches represented by Ruling Elders were:

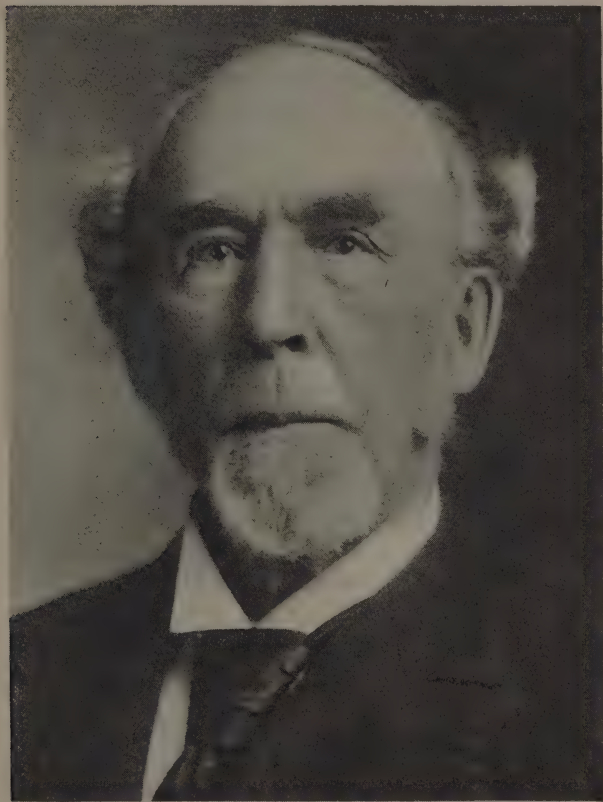
PRESBYTERY OF ST. PAUL—Central, St. Paul, G. W. Farrington; First, of Prescott, Alexander Stirratt; Second, Stillwater, William Holcomb; Vermillion, J. Van Doren; St. Anthony (Andrew), R. Chute; Westminster, Minneapolis, A. W. Oliver.

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PRESBYTERY OF CHIPPEWA—Winona, Samuel Moss.

Rev. Charles Thayer was chosen Stated Clerk.

The records of Synod do not give a full list of churches



Rev. Charles Thayer, Ph. D., D. D., Pioneer Home
Missionary, Stated Clerk of Synod, 1860-1885

at this time, but the next minutes of the General Assembly, issued in 1861, contain the names of the following churches beside those given above: Chippewa Falls, Eau

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Claire, Winona, La Crescent, Hokah, Houston, Galesville, Rochester, Richland Prairie, Sheldon, Freemont, St. Charles, Ontonagon, Bayfield, Superior, Lake City, Glasgow, Owatonna and Dodge City. The membership of the churches was nearly 700.

Thus the Synod of St. Paul started with eighteen ministers and twenty-eight churches. The names of all these charter ministers of the Synod, so far as known, are to be starred. With the pioneers of the other Synod they were faithful; and some of them were to have a large part in the upbuilding of the Synod of the future.

From 1860 to 1870 there were thus two Presbyterian Synods in Minnesota. Each represented a distinct ecclesiastical body. Holding the same standards, worshipping after the same manner and drawing their constituency from essentially the same class of people, there was at times locally some rivalry. But on the whole the relations between the two bodies were fraternal and as the years rolled by increasingly so, while personally brethren of both Synods often formed the warmest Christian friendships with those of the other body.

The united strength of the two Synods in these early days was not great, but the Minnesota of 1858 and 1860 was not the Minnesota of today. Then civilization extended as a narrow fringe along the valleys of the Mississippi, the Minnesota and the St. Croix. The settlements were small and widely scattered. What are great cities now were then mere towns or hamlets. Some did not exist at all. Then the savage and the buffalo roamed through the greater part of the state. There were only the beginnings of railroads and telegraph connections. The great industries of later days, wheat raising, dairying, milling, mining and manufacturing, were almost unknown, while lumbering had only begun. Thus the two Synods had their birth on what was then the border

GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
PRESBYTERIAN CHURCH U. S. A.

land between civilization and the wilderness. Our ministers were pioneers in spirit and work. For the most part they were young in years, with all the ardor and energy, the courage and persistence, that belongs to youth. They had the power of initiative, the hopefulness and the enthusiasm to undertake new and difficult tasks. Obstacles did not deter them nor failures dishearten them. They believed in God and the power of the Gospel; they believed in the people; they believed in themselves and they believed in the future of their state. So they pushed forward in the work God had manifestly given them to do, planting and sustaining churches, reaching out into the regions beyond, supplementing their slender means with boundless energy and buoyant faith, until the church of their love had obtained a firm foothold in the growing commonwealth. The difficulties of these early days with both Synods were much increased by the general financial stringency that prevailed from 1857 to the early sixties. Only those living in the West at the time can appreciate the severity of this business depression. A period of inflation had been succeeded by a period of utter prostration that lasted for several years and from which the recovery was slow. Everyone felt the hard times and practically everyone was financially crippled. Many were reduced to poverty, and while there was little positive suffering, the question of support was a serious one with not a few. But these losses and anxieties helped to turn men's thoughts Godward. Therefore the widespread revival of 1857 was felt in this far away frontier region; and the churches grew spiritually and in numbers, though weak financially. They seemed, however, to increase in liberality as they decreased in wealth, so that the work was sustained and prospered despite adverse economic conditions.

While all these early home missionaries did good serv-

ice there are a few names that stand out conspicuously for widely extended and aggressive labors. One of these, and perhaps the chief, was Rev. Sheldon Jackson, then a young man, who afterwards, in Kansas and Colorado, still later in far away Alaska, did a work for Christ and humanity that made him a national figure; and won for him in his old age, the moderatorship of the General Assembly, the highest honor the Presbyterian Church can confer.

He received his first commission from the Board of Home Missions on the application of the Presbytery of St. Paul; and began his labors at La Crescent, Minnesota. His grant from the Board was \$300 for the first year. Such a man could not be confined to any one place or neighborhood in preaching the Gospel. Wherever there was need and opportunity he heard a call to serve. So parish, presbyterial, or even state lines were little regarded. His understanding of the extent of his field is best indicated in his own words, when that question was put to him: "The commission of September 5, 1859, was intended mainly for La Crescent, Hokah and vicinity, meaning the school houses within five or six miles, but I interpreted it to mean every community that I could reach and consequently it extended a hundred miles or so around, reaching from Chippewa Falls, in Wisconsin, 120 miles from La Crescent, to Jackson in Minnesota, a distance, as the roads ran, of 340 to 370 miles. In Minnesota this circuit included thirteen counties and also five counties in Wisconsin."

This was certainly a sufficiently large field for one man to cover, especially when there were neither railroads, automobiles nor good roads. Over this large area he traveled or kept oversight, furnishing to many small settlements at least an occasional visitation by himself or others; and, where feasible, organizing churches. Thus

the whole of southern Minnesota, so far as the settlements reached, was peppered over with Presbyterian churches of his planting and fostering. Some are strong churches today. Others have long since died, but while they lived souls were blessed, and their influence for good abides.

Other missionaries may not have extended their labors so widely nor have planted as many churches as Sheldon Jackson, but they were equally zealous and faithful, laying foundations upon which rests the Synod of today. Among these workers should be specially named Rev. Charles Thayer and Rev. David C. Lyon who then began a work of church planting and missionary exploration that was to continue for a generation. The larger part of their labors, however, belongs to a later period in this History of Synod.

While the work of Home Missions was thus being carried on among the rapidly increasing white population by both Synods, the Indian work continued to be prosecuted with quiet vigor and increasing success by the missionaries of the Dakota Presbytery. The members of both Synods took a deep interest in this truly apostolic work. In 1862 there were three organized churches among the Dakotas, of whose membership of seventy-nine, fifty-two were full blooded Indians and fifteen of mixed blood. Beside these there was a considerable number, both of adults and youth, who had become more or less Christianized, not a few of whom were Christians at heart.

As showing its concern in the political, moral and economic conditions of the Indians, as well as their spiritual welfare, the Synod of Minnesota at its annual meeting in September, 1860, took the following action:

“WHEREAS, In the good providence of God the people of Minnesota have come into the possession of the hunting grounds and burial places of the aboriginal inhabitants; and

“WHEREAS, Portions of the ancient people still remain within the boundaries of the state; and

“WHEREAS, There seems to exist among the people generally much prejudice against the Indians, and a desire to push them away from us; therefore,

“RESOLVED, First, that this Synod feels a deep interest in the temporal and spiritual welfare of the Red Men of Minnesota; and earnestly desires that they may be brought to the knowledge and obedience of the truth;

“Second—That this Synod regards the providence of God, in bringing us into proximity to this people, as an expression of His will and of our duty, in giving to them the blessings of civilization and Christianity.

“Third—That the members of this Synod feel that we, and our people have hitherto, done too little for the evangelization of the Red Men within our bounds; and that, God helping us, we will pray and do more for this object in time to come.

“Fourth—That this Synod believes, that the interests of the Indians, gathered in reservations in the state of Minnesota, do not require their removal, and that movements for that object should be discontinued and opposed by all Christian men and good citizens.

“Fifth—That this Synod regards it as absolutely necessary for the welfare of these Indians that they should have the advantages of laws, properly administered by the government of the United States, protecting them in their persons and property from each other and also from white men.

“Sixth—That in the judgment of this Synod, the present policy of the government; viz.: that of locating the Indians on reservations, giving them portions of land in severalty and refusing further to remove them, is both wise and humane.”

But such wise and humane measures were not carried out, at least in any hearty and adequate way. The whites continued to encroach upon the Red Men, the government itself failed to live up to its treaty obligations with the Indians, especially in prompt payments of annuities, upon which they largely depended for their support, since game had become scarce. These wrongs and others, real or imaginary, gave the mischief-makers among the Indians an opportunity to make trouble. A widespread conspiracy was therefore formed among the more savagely inclined to exterminate or drive east of the Mississippi the hated white men and their friends.

As a result the growing work of both Synods, among both whites and Indians alike, received a sudden and almost complete check by the Sioux outbreak in the summer of 1862. For a time this outbreak threatened the entire destruction of at least the Indian work. The war came suddenly and as a surprise even to those who were living and laboring among the Indians. Providentially the lives of our missionaries and their families were saved, though some were, for a while, in deadly peril. Two white members of our Indian churches, Alexander Hunter and Amos W. Huggins, were killed. It was a season of trial and sifting for the native Christians who were "scattered abroad as sheep having no shepherd." The Good Shepherd, however, was caring for the dispersed flock. Many were forced into hiding to save their lives; some were threatened, ill treated and persecuted; but as a band and individually they were faithful, both to Christ and to the whites. None took part in the massacres and outrages, and scarcely one was even suspected of anything of the kind. On the contrary the missionaries and their families, with many other whites, were saved from capture, perhaps torture and death, by their friendly warnings and skillful guidance out of danger. Practically

all the settlers who escaped owed their lives, directly or indirectly to these Christianized Indians. Some two hundred were thus saved.

In recognition of these friendly services of the loyal Indians who risked their own lives to save the whites, there was erected, a number of years ago, at Birch Coulee, Minnesota, the site of one of the decisive battles of the war, a monument to these "good Indians." It was built by the Minnesota Valley Historical Society to commemorate, as the inscription says, "the brave, faithful and humane conduct of the loyal Indians who saved the lives of white people and were true to their obligations throughout the Sioux War in Minnesota in 1862, and especially to honor the services of those here named:"

Then are inscribed the names of John Other Day, Paul Mintakutemanne, Lorenzo Lawrence, Simon Anakwang-name, Mary Crooks and Maggie Brass. All of these Indians belonged to the Dakota Mission. John Other Day alone saved the lives of sixty-two white people. The others saved individuals, families, or groups of settlers. When it is remembered that the hostile Indians had served notice that any Indian helping or harboring the whites would be treated as they were treating the whites, the devotion and heroism of these friendly Indians is worthy of all praise.

He who "causeth the wrath of man to praise Him" overruled the fearful tragedy for His own glory and the salvation of souls. What promised to be the death of the Dakota mission proved to be its birth into a new and more vigorous life. Into the prison at Mankato were crowded four hundred of the worst of these savages, all of whom had been convicted of murder or outrage, or were then under indictment. The missionaries visited the prisoners by invitation of the Indians themselves, preached to them and taught them. They found them

ready to listen to the Gospel as never before, though many of them were not strangers to the missionaries and their message. Now that they faced death and the promises and predictions of their medicine men had come to naught, their faith in the old religion and superstitions was shattered. They had, therefore, an open ear for the Gospel. The spirit of God manifested His presence in a wonderful way. Hard hearts were moved and softened. Multitudes gave up their heathen faith and accepted Christ with the new life. On one day, after careful sifting and instruction, three hundred of these prisoners were baptized and partook of the Lord's Supper. Like work was carried on at Fort Snelling, where 1,500 Indians, many of them the families of the prisoners at Mankato, were congregated in camps. Here, too, the spirit of God manifested His grace and power.

Largely from these Indians, converted at Mankato and Fort Snelling, their children and descendants, has grown the strong Christian Church that exists today among this people. A number of those imprisoned at Mankato later became ministers or Elders, and appeared as honored representatives of the Presbytery of Dakota, at the annual meetings of Synod.

As an aftermath of the Sioux outbreak it is interesting to note that in later years, the son of Chief Little Crow, the savage leader of this massacre, became a Christian and started Y. M. C. A. work among his own people. One of the latter's sons, a grandson of Little Crow, is now a Presbyterian minister; another is a Y. M. C. A. worker, and a third is a Christian physician.

During the early sixties both of these young Synods were called upon to endure the trials and anxieties incident to the Civil War with the political strife that preceded and accompanied it. While far removed from the actual scene of the conflict, it yet had its effect upon

the churches, both for good and for ill. Both Synods, during the war, took strong action repeatedly in support of the government in its efforts to maintain the Union; and they rendered a generous service in sustaining the Christian Commission and other welfare agencies for aiding the soldiers. The war developed a dependence upon God and a waiting on Him which brought its spiritual blessing upon the people; it kindled the fires of patriotism and devotion to country into a warmer glow; it created sympathy for the suffering and sorrowing; it promoted generous giving and individual sacrifices, developing thus a strong ministering spirit. But with these beneficial results, there was the weakening of churches by the loss of many men who had gone to the war; and the conflict so absorbed the time and the interests of the people that often the work of the church suffered. Yet, in spite of all this, the congregations gradually grew in numbers, new churches continued to be organized and on the whole the Synods kept pace with the growing population of the new state.

During the war Rev. Edward D. Neill served for two years as chaplain of the First Minnesota Regiment and later as a private secretary to President Lincoln at the White House. Rev. A. H. Kerr rendered service as chaplain of the Ninth Minnesota Regiment.

At the close of the Civil War, in September, 1865, the roll of the Synod of Minnesota as made out at the annual meeting held at Chatfield, showed the total number of ministers as 25 and the total number of churches to be 18, distributed as follows:

DAKOTA PRESBYTERY — Ministers, Samuel G. Lowry, Thomas S. Williamson, M. D., Stephen R. Riggs, Theophilus Lowry, Jacob E. Conrad, John Peck, John F. Aiton, Thomas Marshall, James Thompson, John P.

Williamson, Jenkin Jenkins, Moses N. Adams and John B. Renville.

MINNESOTA PRESBYTERY—Ministers, Edward D. Neill, Samuel W. Pond, Gideon H. Pond, Joseph C. Whitney, John Mattocks, Chauncey Hall, A. G. Ruliffson, Frederick A. Noble and J. L. Howell.

WINONA PRESBYTERY—Ministers, G. H. Clark, Porter H. Snow, C. S. LeDuc, E. D. Holt, Joseph W. Hancock and Sanford H. Smith.

The churches on the roll at this time were as follows:

DAKOTA PRESBYTERY—Lac qui Parle, Traverse des Sioux, Hazlewood, Yellow Medicine and Mankato.

MINNESOTA PRESBYTERY—First, St. Paul; First, Stillwater; First, Minneapolis; Forest City, Shakopee, Belle Plaine, Oak Grove.

WINONA PRESBYTERY—Red Wing, Hastings, West Florence, Preston, Goodhue and Chatfield.

The total membership of the churches that year was 1,137. There had been added during the previous year 17 on Confession of Faith and 87 by certificate.

The same year, 1865, the Synod of St. Paul in its three Presbyteries reported 28 ministers and 40 churches. The roll of Chippewa Presbytery showed the names of the following ministers: David C. Lyon, W. W. McNair, John Frothingham, Bradley Phillips, James Frothingham, and J. C. Wells. The roll of ministers of St. Paul Presbytery was as follows: J. G. Riheldaffer, Robert Sutton, Charles Thayer, J. A. McKee, J. C. Caldwell, A. H. Kerr, J. Irwin Smith, W. T. Hendren, Robert Strong, J. H. Hunter, F. A. Pratt and J. S. Reed. Presbytery of Southern Minnesota enrolled the following ministers: Silas Hazlitt, Sheldon Jackson, Hugh L. Craven, William Speer, George Ainslee, James Cochran, H. Chapin, A. S. Kemper, William R. Mercer, Jacob Kolb.

The list of churches was as follows:

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PRESBYTERY OF CHIPPEWA—Winona, Black River Falls, Hixton, Galesville, Chippewa Falls and Eau Claire.

PRESBYTERY OF ST. PAUL—Central, St. Paul; Prescott, Stillwater, Second; White Bear; Westminster, Minneapolis; Andrew, Minneapolis; Hudson, St. Peter, Ontonagon, Greeland, Rockland, Rockford, Medina, Vermillion, Bayfield, Trimble and St. Cloud.

PRESBYTERY OF SOUTHERN MINNESOTA—Glasgow, Harmony, St. Charles, Fremont, Caledonia, Sheldon, Lake City, Rochester, Stewartville, Winona, Second (German); Rollingsstone (German), East Prairieville, Forest, Preston, Owatonna, Ashland and La Crescent.

The number of accessions in the various churches during the previous year were: On Confession of Faith, 112, and by certificate, 64. The total membership was 1,174.

It will thus be seen that at this time the two Synods were about of equal strength. If the Synod of Minnesota had a somewhat earlier start, the Synod of St. Paul seems to have been somewhat more active and enterprising. Devoting all its efforts to the white settlements the latter pushed the work with great vigor and increasing success. God was blessing the labors of both Synods, however, and while they "provoked one another to good works," there was a growing spirit of fellowship and co-operation.

The field was wide and the need great. In some places there was doubtless a certain competition, yet there was no disposition for one to intrude where the other was already occupying the ground. Only in the larger places, where there seemed room and call for both types of Presbyterianism, were both Synods represented by churches.

At its annual meeting in September, 1867, the Synod of Minnesota erected the Presbytery of Mankato. This was done in response to the following overture from the Presbytery of Dakota:

WHEREAS, It has pleased the "Lord of the Vineyard," to give us a widely extended field, stretching from Scott and Carver Counties on the Minnesota River, to the Niobrara beyond the Missouri River westward, and to the British possessions northwest, and in consideration of the distinct work of the brethren laboring among the Dakotas and the churches in their charge, and that of those laboring among the people who are fast taking the place of the aborigines within our bounds; and believing that it will not only better accommodate the brethren interested in their Presbyterian meetings, but also tend to advance the interests of the Master's Kingdom;

THEREFORE, We memorialize you, that so many of the brethren as are laboring within the bounds of the white settlements, together with their churches, be constituted and denominated the "Presbytery of Mankato," and that the brethren now laboring among the Dakotas with their churches, in case of such division, be allowed to retain the original name of the "Presbytery of Dakota," and that the members of each be enrolled accordingly.

In accordance with this request the English speaking churches and their ministers within the territory described in the overture, were constituted the Presbytery of Mankato, while the Indian churches and the missionaries laboring among them, remained as the Presbytery of Dakota without geographical bounds.

The ministers and churches composing the new Presbytery at its organization were as follows:

Ministers: Samuel G. Lowry, James Thompson, Jenkin Jenkins, Theophilus Lowry, Jacob E. Conrad, John F. Aiton, Moses N. Adams, Thomas Marshall, Henry Cooper, Rockwood McQuesten and Lyman Marshall.

Churches: Traverse des Sioux, Mankato, Le Sueur,

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Butternut Valley, Redwood Falls, Blue Earth City, South Bend and Garden City.

The total membership of the churches of the new Presbytery at the time of its organization was 341.

During these years the bounds of Presbyteries in both Synods were frequently changed owing to the widening of the areas of settlement and to facilitate the better prosecution of the work. The population of the state, which, at the formation of the Synod of Minnesota in 1858, was less than 150,000, rapidly increased during this period. Railroads were beginning to reach and penetrate various sections of the country. The rich prairie lands which needed only to be "tickled with the plow to laugh with plenty," were being cultivated. The removal of the Sioux Indians farther west gave security to the frontier and opened up vast areas of land for settlement. So the field was constantly widening for missionary effort and the calls for help increased more rapidly than the means and men could be provided to answer them.

Even in these early days, as they seem now, the members of both Synods realized that they were making history and already had an historic record that was worth preserving. Historical discourses and papers of various kinds therefore were from time to time introduced in the proceedings of the two Synods. The Synod of Minnesota through its Indian work had already thirty years of such history behind it. At the annual meeting in September, 1862, Dr. Williamson presented an account of the Sioux outbreak and the part taken by the Christian Indians in saving the lives of white people, which is of great value.

On the initiative of Rev. Charles Thayer, the Synod of St. Paul at its organization in 1860, appointed a committee of one from each Presbytery "on Church History and Ministerial Biography whose duty it shall be to procure

and place on file for the further order of Synod; 1st, a Historical Sketch of each church in our Synodical connection; 2nd, a Biographical Sketch of each minister and licentiate who has ever labored statedly in our bounds and who has been removed by death or otherwise; 3rd, such historical facts and such biographical sketches of our living ministers, elders and members as they may deem worthy of preservation."

As was most fitting, Mr. Thayer was appointed chairman of the committee thus provided for. Subsequently at annual meetings he presented reports which embodied historic material of great value both as regards churches and ministers. At the next annual meeting in 1865, he gave sketches of the history of the churches of Hudson, Prescott and Trimbelle. Rev. J. Irwin Smith of the same committee offered sketches of the lives of himself and of several ministers who had labored in the region of Lake Superior, viz.: Revs. Thomas R. Elder, John M. Barnett, and William B. McKee. Rev. Sheldon Jackson, the third member of the committee, reported in preparation sketches of the churches of La Crescent and Hokah. These sketches so far as presented were ordered placed on file for permanent preservation.

As the records subsequently show these historic sketches do not seem to have been long continued and soon were confined chiefly to memorials of deceased ministers.

The record of the two Synods in contributions for benevolence and church support does not show large sums given as compared with the gifts of later years. This was to be expected.

The churches at that time were small and, with few exceptions, had a hard struggle to maintain themselves even with all the financial help that could be secured from outside sources.

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Then the reports from churches and Presbyteries were often incomplete and sometimes lacking altogether, so that a full statement of contributions cannot now be secured. Especially was this true of the Synod of Minnesota as regards congregational expenditures which do not seem to have been reported to the General Assembly except for the last five years preceding reunion.

From the records available, however, the total contributions reported for all purposes, by the Synod of Minnesota up to and including 1869 were \$24,622 for benevolence, and \$31,711 for congregational expenses. The gifts of the Synod of St. Paul up to the same date were for benevolence \$29,305, and for congregational support, \$186,496.

These figures include offerings from 1855 to 1870, inclusive.

CHAPTER IV

UNION OF THE SYNODS

During the years following the Civil War the question of the reunion of the Old and New School branches of the Presbyterian Church occupied increasing interest and attention throughout both bodies. It aroused in them a nation-wide debate and interchange of views. The sentiment for reunion grew rapidly with the discussion. It became more manifest, as the subject was considered, that there were no vital differences separating the two bodies and scarcely anything of real importance. The fact began to be realized, therefore, that God had already joined together the two bodies and only man was keeping them asunder; so that what was needed to effect a union was not readjustment of doctrinal statements since both held loyally to the same standards, but mutual confidence and recognition of the soundness in the faith and the Christian charity of the other body. On this basis reunion was happily effected in 1869.

Naturally this question received large attention in the Minnesota Synods. As early as 1862, the Synod of Minnesota in extending fraternal greetings to the Synod of St. Paul, took the following action:

“We most gladly witness the growing interest manifested in both our branches of the Church, respecting the present cultivation of fraternal feeling and desire for harmonious working and ultimate practical union that will restore us all to the unity of action which our unity of faith and polity seem to justify us in hoping for.

“We too hope that the day approaches when we shall as one be enabled to engage more zealously and successfully in labor for the conversion of all nations to the Lord Jesus Christ. We exchange congratulations with you on

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the position already attained by our respective General Assemblies touching this subject; and express the hope that what has been done in this direction is but the beginning of good yet to come.

“We deem it desirable, so to work on this field that there shall be no conflicting church interests, and to this end would recommend a mutual understanding among the ministers and brethren of our respective branches of the Church in the organization and support of churches in this missionary field. We unite in recommending the scattered members of our churches to connect themselves with either branch, especially in the smaller towns and more sparsely settled parts of our country.”

The same year the Synod of St. Paul unanimously took similar action as follows:

“RESOLVED, That this Synod cordially greets the manifestations in this portion of our land, of a desire among some branches of the Presbyterian Church for a formal union together, where such union can be effected without a departure from our established doctrine and order. We believe the power of our divinely inspired and complete form of church government, for the maintenance of sound doctrine, for the restraint of error and for the more energetic spread of the Gospel of Jesus Christ, would be increased by such a union. We think the influence of it would be important upon the entire population of our country, whose beneficent form of government is copied from that of the Church of God as illustrated in our ecclesiastical system. We hope that the day approaches when we shall, as one, be enabled to engage more zealously and successfully in labors for the conversion of all nations to the Lord Jesus Christ.

“RESOLVED, With the probability of such final union it would be desirable in the meantime for both the Old and New School General Assemblies to recommend scat-

tered members of their churches to connect with organizations of either branch, especially in the smaller towns and more thinly settled parts of our country.

“RESOLVED, That a copy of these resolutions be sent by the Stated Clerk of Synod, to the Synod of Minnesota connected with the New School and to the General Assembly of our Church.”

With such sentiments in both Synods it is not surprising that they should each year be brought into closer sympathy and that the interchange of fraternal greetings between them should show increasing warmth. Indeed their fraternal relations went far beyond the mere interchange of annual greetings. Committees of conference were appointed. By mutual arrangement the two Synods more than once held their annual meetings in the same city or town. At such times they united in union services, sacramental and otherwise. They joined also in social gatherings and in joint meetings at which mutual interests were considered and plans formed for the better prosecution of the common work. In addition to all this, fraternal letters were exchanged between the Synods in which the warmest expressions of brotherly love and confidence were expressed.

Thus when in 1869 the formal union of the two General Assemblies took place the Synods of Minnesota and St. Paul were more than prepared for it. In large measure such union had been anticipated and, as far as possible, was already effected. The transition from the old days of separation to the new day of a reunited church was accomplished without jar and required scarcely an adjustment. Reunion thus received the cordial support of practically every minister and elder, with the approval of the entire membership of the churches as a movement planned of God and foreshadowing a great future for the

Presbyterian Church in Minnesota, as well as in the whole country.

Welcomed as Reunion was by the entire church it thus received nowhere more cordial support or has been more beneficent in its results than in our own state.

The old differences or supposed differences have here found no expression in any controversy. No question has arisen in which the old lines of separation were drawn; and, for the fifty years and more that have elapsed since the Reunion, it has been impossible to determine by any vote in the Synod to which of the former divisions any particular member had belonged. Thus after ten years or more of separate life, the Synod of Minnesota and the Synod of St. Paul united to form a single organization.

The General Assembly of 1870, the first held after Reunion, in its Enabling Act recasting the Synods, took the following action:

“ The Synod of Minnesota is hereby constituted: to consist of the Presbyteries and parts of Presbyteries included within the State of Minnesota (except the County of St. Louis)* and also the Territory of Dakota; to meet on the fifth day of July, 1870, at 8:00 P. M., in the First Presbyterian Church of Minneapolis, Minnesota, and to be opened with a sermon by the Rev. J. W. Ray, or in his absence, by the Rev. J. G. Riheldaffer, and the Synod of Minnesota is hereby declared to be the legal successor of the Synods of Minnesota and St. Paul, and as such entitled to all the rights and franchises and liable to the performance of all the duties of those Synods.”

In accordance with this action of the General Assembly, the united body, under the title of the Synod of Minnesota, held its first meeting in the First Presbyterian Church of Minneapolis on July 5, 1870, at 8:00 P. M. Rev.

* This county was transferred to the Synod of Minnesota by the Assembly of 1871, in response to an overture from the Presbytery of St. Paul.

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J. G. Riheldaffer preached the opening sermon. His text was Phil. 2:11. Rev. Frederick T. Brown, D. D., was chosen Moderator; and Rev. Charles Thayer was elected Stated Clerk, an office which he worthily held until 1885 when he voluntarily resigned to the regret of the entire Synod. Rev. Jesse L. Howell was chosen Permanent Clerk.

Thirty-six ministers and fifteen elders were present. The principal object of this meeting was to effect a general organization of the Synod and to fix the number and bounds of the Presbyteries.

The following action was taken in relation to Presbyterian boundaries:

RESOLVED, That in order to carry into full effect the plan of Reunion, the six presbyteries into which the district now constituted as the Synod of Minnesota has been heretofore divided be, and hereby is, divided so as to make but four Presbyteries, to be constituted as follows:

1. The PRESBYTERY OF ST. PAUL is hereby constituted: to consist of the Ministers and Churches included in Northern Minnesota (excepting St. Louis County) the southern line of the following named counties, forming the southern boundary, to wit: Goodhue, Rice, Scott, Carver, McLeod, Meeker, Kandiyohi, Chippewa, Lac qui Parle and Big Stone; and the Presbytery of St. Paul is hereby declared to be the legal successor of the Presbytery of Minnesota (N. S.) and of the Presbytery of St. Paul (O. S.), and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Presbyteries.

2. The PRESBYTERY OF WINONA is hereby constituted: to consist of the Ministers and Churches, included in Southeastern Minnesota, the northern lines of the following named counties, forming the northern boundary, to wit: Wabasha, Steele, and Freeborn; the Presby-

tery of Winona is hereby declared to be the legal successor of the Presbytery of Winona (N. S.) and of the Presbytery of Southern Minnesota (O. S.); and as such is entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Presbyteries.

3. The PRESBYTERY OF MANKATO is hereby constituted: to consist of the Ministers and Churches, included in that portion of Minnesota lying south and west of the above named Presbyteries, and the Presbytery of Mankato is hereby declared to be the legal successor of the Presbytery of Mankato (N. S.) and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of that Presbytery.

4. The PRESBYTERY OF DAKOTA is hereby constituted to consist of the Ministers and Indian Churches included in the Presbytery formerly called the Presbytery of Dakota; and the Presbytery of Dakota is hereby declared to be the legal successor of the Presbytery of Dakota (N. S.) and as such entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of that Presbytery.

The six Presbyteries of the former Synods were thus reduced to four, namely, St. Paul, Winona, Mankato and Dakota. St. Paul Presbytery covered the entire State north of and including the Twin Cities and also North Dakota. Its western limit thus reached to the Missouri River and beyond. Winona Presbytery included the southeastern section of the State; Mankato Presbytery, the southwestern portion; Dakota Presbytery was without territorial bounds and embraced the entire Dakota Mission, wherever its churches or stations were located.

The new Synod enrolled 87 ministers, 121 churches,

4,764 communicants; and a Sunday School membership of 6,598.

The roll of Ministers and Churches by Presbyteries was as follows:

DAKOTA PRESBYTERY—Ministers: Thomas S. Williamson, M. D., Stephen R. Riggs, John P. Williamson, John B. Renville, Artemas Ehnamani, Titus Ichanduze, Solomon Tunkanshaicheye—7.

Churches: Greenwood, Ascension, Pilgrim, Long Hollow, Good Will, Kettle Lakes, River Bend, and Lac qui Parle—8.

MANKATO PRESBYTERY—Ministers: Samuel G. Lowry, James Thomson, Jenkin Jenkins, Theophilus Lowry, Aaron H. Kerr, Chauncey Hall, David J. Lewis, Jacob E. Conrad, Moses N. Adams, John F. Aiton, Richard Davis, Joseph B. Little, F. A. Pratt, Richard G. Jones, Rockwood McQuesten, Albert P. Bissell, Christian Wisner, Joseph Reese, Samuel D. Westfall, Edward Savage and Theodorus B. Hascall—21.

Churches: St. Peter (Union), Home, Eden, Leavenworth, South Bend, Judson, Minnesota Lake, Pleasant Ridge, Wells, Watonwon, Mankato, Stirling, Vernon, Le Sueur, Second (Welsh), Le Sueur, Cleveland, Blue Earth City, Garden City, Lake Crystal, Madelia, Judson, Redwood Falls, Beaver Falls, Jackson, Winnebago City, Yellow Medicine, Waseca, Winnebago Agency, Janesville, Okaman and Lind—31.

ST. PAUL PRESBYTERY—Ministers: Edward D. Neill, D. D., Samuel W. Pond, John Mattocks, David C. Lyon, Charles Thayer, Frederick T. Brown, D. D., John G. Riheldaffer, D. D., Joseph C. Whitney, Gideon H. Pond, James Cochran, Isaiah Faries, Isaac C. Sloan, Isaac W. Monfort, J. Edwin Miller, Robert F. Sample, D. D., Joseph W. Hancock, John W. Ray, Delos E. Wells, Frederick W. Flint, John Q. Hall, Albert G. Ruliffson, Au-

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gustus H. Carrier, James H. Hunter, Elgy V. Campbell, Edward B. Wright, Daniel B. Jackson, James A. McGowan, Oscar H. Elmer, George W. Jackson and David R. Breed—30.

Churches: St. Paul, First; St. Paul, House of Hope; St. Paul, Central; Oak Grove, Stillwater, First; Stillwater, Second; Minneapolis, First; Minneapolis, Westminster; Minneapolis, Andrew; Rockford, Long Lake, Delano, Belle Plaine, St. Anthony; Shakopee, Florence, Goodhue, Red Wing, Hastings, Taylors Falls, St. Croix Falls, Dundas, Forest, St. Cloud, Litchfield, Kingston, Willmar, Diamond Lake, Sauk Center, Silver Creek, Round Prairie, Farmington, Empire, Vermillion, White Bear Lake, Greenleaf, Thomson, Pine City, Duluth, First and Oneota—40.

WINONA PRESBYTERY—**Ministers:** Samuel G. Lowry, Joseph Butler, John J. Aikin, Leonard L. Radcliff, Theophilus Lowry, Isaac DeVoe, Silas Hazlitt, Joseph M. McNulty, Jesse L. Howell, William S. Wilson, Hugh W. Todd, Russell B. Abbott, George Ainslie, John T. Killen, Hugh L. Craven, Horace A. Mayhew, Augustus S. Kemper, James L. Merritt, William T. Hendren, James A. Laurie, David L. Kiehle, Ransom Wait, Alfred J. Stead, Robert H. Cunningham, John M. Brack, August Busch, Thomas Burnet, William Schover, and Edward P. Whallon—29.

Churches: Hokah, Brownsville, Sumner, Moscow, Woodbury, Lanesboro, Glasgow, Harmony, Chatfield, Owatonna, Lake City, Albert Lea, Stewartville, Washington, Dresser Valley, Chester, Rochester, Utica, St. Charles, Eyota, Caledonia, LeRoy, Preston, Rushford, Fremont, Sheldon, Houston, Winona, Winona (German), Frank Hill (German), Oronoco, Rolling Stone, Kasson, Richland Prairie, Dodge Centre, Minnereka, Austin, Claremont, La Crescent, Fillmore, Ripley and Plainview—42.

The policy of the General Assembly at the Reunion was to make the boundaries of Synods coterminous with state lines. Accordingly the churches of Chippewa Presbytery situated in the counties of Pierce, St. Croix and Polk, in the State of Wisconsin, were, by the action of the Assembly, assigned to the Synod of Wisconsin. This arrangement was by no means acceptable to those churches as their geographical situation brought them into much closer relations with the Minnesota Presbyteries than with those of the Synod of Wisconsin. A committee of Synod therefore was appointed to confer with the Synod of Wisconsin to secure, if possible, a transfer of these churches to the Synod of Minnesota. The net result of this effort was that the church of St. Croix Falls was restored to the Presbytery of St. Paul and has remained on its roll to the present time.

At this meeting of Synod Rev. D. C. Lyon was appointed District or Synodical Missionary, a position he filled with great acceptance and efficiency for twelve years, when increasing age and failing strength compelled him to relinquish its duties.

Of the ministers who composed the Synod of Minnesota at the time of Reunion, the name of only one, Rev. Elgy V. Campbell, D. D., of St. Cloud is still on the roll. Four or five others are living but connected with other Synods. The vast majority of the names, however, have been starred, most of them long since.

CHAPTER V

PERIOD OF REUNION 1870-1880

The decade between 1870 and 1880 was in the main uneventful in the history of the Synod. It was a period of slow but steady advance. The territory within its bounds was gradually filling up with an agricultural population. Cheap but rich lands attracted settlers from everywhere.

New towns and settlements appeared and older places were growing. The frontier of civilization or of occupied territory was pushed westward; and railroads were gradually gridironing the state. The Red River country attracted wide attention and many settlers. The home missionary work of Synod was extended as fast as means and men could be secured to care for the inviting fields; but it was constantly retarded and sometimes seriously crippled from lack of both. The reports of the Synodical Missionary from year to year show growth and many encouraging features, but his labors and the labors of those associated with him in this work were sadly hindered by lack of money and qualified men. The harvest was plentiful but the laborers were few.

What these home missionaries endured in this new country, their heroism and self sacrifice, their devotion to their work, presents a story of faith and faithfulness that has never been properly recorded or appreciated. It was all done often on a mere pittance of salary and even that was frequently in arrears or precarious. The portion of support that came from the Home Board could be depended on but that which came from the field was frequently an uncertain quantity.

The privations and hardships thus involved usually fell heaviest on the wife and children. The former was

overtaxed by excessive labors and economies; while the latter were often deprived of much needed school privileges and other advantages. During this decade the total number of churches in the Synod was increased only nine or scarcely one a year. This does not indicate large growth, but many conditions were adverse to expansion; and often it was real advance not to lose ground. Only the most heroic efforts kept some churches alive. A few were dropped from the rolls so that while the net increase was only nine a larger number than that were organized.

The greatest material obstacle to the growth of the church in this period was the grasshopper scourge which devastated the southern portion of the state where the major part of our churches were then located. It indeed affected adversely the entire work in the Synod as it discouraged immigration and no one could tell how far the ravages of the insects might extend. So there was general depression throughout our churches; and few workers had the heart or faith to start new enterprises or to enlarge old ones.

The history of this scourge, its sudden, dramatic and complete removal furnishes an interesting chapter in the religious as well as the economic history of the state. It began in the early seventies but it was not until 1873 that it became serious, except in a very limited area.

The State Entomologist reported to the Legislature in January, 1877, that during '73, '74 and '75 about an equal area of the state was devastated; but in the fall of '76 the grasshoppers had covered the entire southern and western portion of Minnesota, which included an area of some 50,000 square miles. This meant total failure of crops wherever they went. In view of this wide spread and increasing calamity, the Synod, at its meeting in Mankato in September, 1876, petitioned the Governor to appoint a Day of Prayer for its removal. Other Christian

bodies sent in similar requests. Governor John S. Pillsbury, who was himself a man of Christian faith, complied with these requests and appointed Thursday, April 26, 1877, as a Day of Fasting and Prayer for the removal of the scourge. His proclamation met with a varied reception. It was generally approved, not only by the church people but by many outside the churches who had some faith in prayer and felt that every other means to stay the plague having been tried without success, the interposition of God was the only hope of the state. Some, however, scoffed, communications criticizing and ridiculing the effort poured into the public press. An organization of sceptics called the "Minneapolis Liberal League" was specially outspoken in deriding the plan. In an address issued to the people of the state it condemned the idea as a relic of superstition and utterly out of place in the enlightened nineteenth century. "We hold," said this document, "that this belief" (in the efficacy of prayer) "is palpably untrue and at this day a marked discredit to the intelligence of Minnesota." . . . "Once more the respectable old experiment is to be repeated and this time the stage is so conspicuous, the spectators so intelligent, the calcium light of science streaming down so clear that any feat of legerdemain can hardly be successful. To the end that the exact and true result may be known, we call upon all thoughtful men to note carefully and systematically the conditions of the eggs and young insects in their respective neighborhoods on the 25th, and then on the 27th (the day of prayer intervening) and so on from time to time and communicate their observations to the Entomological Commission.* Then if what shall actually happen cannot be accounted for except by a miracle, a miracle let it be."

Such outspoken hostility and ridicule, however, was

*U. S. Entomological Commission was then visiting the State.

exceptional. The great mass of the people of the state, whatever doubt they may have had as to the result, favored the observance of the day. As the appointed time approached reports from the devastated country were extremely unfavorable. There were no signs of the abatement of the plague but the contrary. The day was generally observed. Services were held in the churches all over the state with large attendance. Men prayed that day who had seldom prayed before. As the day closed the general thought was, we have presented our case to God and have done all that we could. The issue is in His hands.

Within twelve hours a severe storm of snow and sleet set in, something unusual so late in the spring, and brought death or discouragement to myriads of young locusts. This storm extended over the entire region devastated. It wrought great destruction to the young grasshoppers yet enough were left to have repeated and even exceeded the ravages of previous years. But the significant fact is that though such myriads remained they practically did no harm. Then, as by magic, the grasshoppers suddenly disappeared. No one is quite sure what became of them, but they certainly did not go elsewhere and ravage other districts as was prophesied they would if they left Minnesota. They simply vanished; and from that day to this our state has not known another grasshopper scourge. The year of their disappearance there was harvested one of the largest crops in the history of the state up to that time. So far as the writer knows no explanation of "the miracle" was ever made, in print at least, by the "Liberal League."

During this decade between 1870 and 1880 the interest of the Synod continued to be shown in the welfare of the Dakota Indians, especially in those living within its

bounds. At the annual meeting in the fall of 1870 the following action was taken:

“RESOLVED, First that this Synod cordially approves the policy of President Grant and his cabinet in offering the nomination of Indian Agents and Superintendents to such religious societies as will engage to instruct the Indians in Christianity and letters.

“Second, that we were of the opinion, from what has been already accomplished, that by instructing them in Christianity and letters, and subjecting them to our laws, they may be civilized and made self-supporting.”

At the same meeting strong action was taken in favor of securing homestead rights for such Indians as were willing to lead a civilized life. This action was in the form of a petition to Congress, which stated that “The Synod of Minnesota earnestly entreats the Congress of the United States to enact such legislation as will secure to the aborigines of our country, desirous of renouncing their tribal relations and taking homesteads, the right to do so, on the same terms, and with the same protection and submission to our laws which is granted to white or black men, and also to secure to them an equivalent in cattle, agricultural implements, food and clothing for any annuities due them, or which they might receive as members of the tribe. In the case of Indians who are not entitled under any treaty to annuities, that there be not less allowed and given to them to assist in improving their homesteads, than is expended by our government in supporting other members of the tribe to which they belong.”

At every annual meeting of Synod, so long as the Dakota Presbytery belonged to it, the Indian churches were represented by lay and ministerial delegates. Some of these Indian brethren were well versed in the English language; others had but an imperfect knowledge of it,

usually, however, understanding better than they could speak, while still others knew only their native tongue but all were interested in the proceedings. Those who understood could interpret for those who could not, while always there were present some of the missionaries to explain the nature of the proceedings and to tell the Indian brethren the meaning of any proposed action. So, to a large degree, these members of Synod understood what was being done and more or less participated in the proceedings. In any event they were always interested. Attendance at Synod was for them a profitable experience, having an educational value that better qualified them for service in their own churches and in their own Presbytery. It was a pleasure to meet these brethren and extend to them a right hand of fellowship. Though never pushing themselves forward and rather reserved in their manner, they were always cordial in response to the greetings of their white brethren; and usually had a smile for every one who approached them. Their presence was an object lesson in the great brotherhood of Christ; and it is quite certain that they carried back to their people a favorable report of the friendliness of their fellow members of Synod.

The Synod naturally took a deep interest in the raising and expenditure of the Five Million Reunion Memorial Fund of 1870. The object itself not only appealed to everyone but it was hoped that our own work would receive not a little much needed help in the distribution of this fund. A special committee on the Memorial Fund was therefore appointed, which reported a wide interest in the movement among the churches with many strong presentations of the cause from the pulpit, followed by earnest effort to secure contributions. In relation to this fund the Synod of 1870 expressed its hearty approval of

the project; and pledged itself to make every effort to raise its full proportion.

The particular objects to which funds could be contributed within our bounds were indicated as follows: Erection of churches and parsonages; the payment of debts on church buildings; a Presbyterian college in the state; and other objects outside these home interests, as specified by the Memorial Committee. At this Session of Synod a popular evening meeting was held in the interest of this fund. Just how much money was actually raised in the state for this object it might be difficult to determine, but the movement stimulated efforts to pay off church debts and to erect houses of worship within our own bounds, as well as to make offerings for the work of the church at large.

In this period of gradual development was inaugurated the work of colportage, out of which grew, by a natural process, the Sunday School mission enterprise which was destined to occupy so important a place in the future growth and activities of Synod.

At the first meeting of the united bodies in 1870 the Board of Publication was asked to appoint three colporteurs to be nominated by the Presbyteries of St. Paul, Winona and Mankato to labor within their bounds. It being considered impracticable to secure immediately this number, only one was provided for, and Rev. Ransom Wait of the Presbytery of Winona was recommended to the Board for appointment to labor within the bounds of Synod. It was understood, however, that whenever any particular Presbytery was able to secure a colporteur for its own field the Synodical colporteur would withdraw from its bounds.

The Presbytery of St. Paul engaged its own colporteur three years later but he remained in the field only about a year. In 1874 it was reported to Synod that no colpor-

teur was laboring within its bounds. Evidently it was found impracticable to secure the necessary funds to support this important work; and the Board of Publication was so crippled in its finances that it was unable to continue the labors of even one man for Minnesota; or possibly the Board felt that when the Synod itself showed so little interest in this work as to contribute to it only \$245.00 during the year, it was not justified in maintaining a missionary. However, an occasional colporteur was still employed for brief intervals or to meet some special need.

It was soon after Reunion that the women of the Synod began to organize for Foreign Mission work and then later for Home Mission work also. At the meeting of Synod at Rochester in 1871 the following resolution was passed: "RESOLVED: That this Synod heartily commends the Women's Missionary work to the Christian women of our church; and urge upon all our churches the formation of Female Missionary Societies, if practicable, and where not practicable, that provision be made by our pastors for contributions to this Society by the women of our congregations. We also commend the paper published by this society, to the women of the church." The paper thus referred to was published in the interests of the Women's Foreign Missionary work.

This was the beginning of a movement that was destined to enlist the support of the major part of the women in all the churches of Synod and to start a work for the extension of the Kingdom of Christ that has grown to very large proportions. At every subsequent meeting of Synod this work of the women was commended. The Committee on Foreign Missions reported to the Synod of 1877 the visitation of many of our churches by Mrs. Rhea and Miss Downing, returned missionaries.

The first report to Synod of a Women's Foreign Mis-

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sionary Society was made by the Women's Society of Winona Presbytery at the meeting in 1878. It reported eight societies and two bands. Its contribution to the General Fund was \$350.12. Most of these societies were stated to be young, three having been organized the previous winter. This society also reported having done some Home Work.

In this early work for Foreign Missions the women of Dakota Presbytery had the Banner Society. To the Synod of 1879 they reported ten societies with total contributions of \$201.25. This was generous on the part of these Indian Women and represented not a little sacrifice and consecrated giving.

While the organization of the women of the churches in Home Mission work began somewhat later than that for Foreign Missions, yet it was much sooner effected along Synodical lines. The Synod of 1876, on the recommendation of its Home Mission Committee, appointed a committee of seven ladies "to encourage, and superintend the organization of Women's Home Missionary Societies wherever practicable." The committee thus provided for was to consist of three ladies from St. Paul Presbytery, and two each from Mankato and Winona Presbyteries. The members appointed were: St. Paul Presbytery, Mrs. A. C. Morgan, Minneapolis, Convener, Mrs. F. B. Farwell, St. Paul, and Mrs. F. A. Poole, Red Wing; Mankato Presbytery, Mrs. S. E. Moore, St. Peter, and Miss Martha Seward, Mankato; Winona Presbytery, Mrs. H. A. Avery, Winona, and Mrs. R. B. Abbott, Albert Lea.

This committee of seven constituted the nucleus of a Women's Synodical Home Missionary Society.

This "Synodical Committee of Ladies on Home Missions" reported at the next meeting of Synod. In its report it states: "The work assigned to this committee being new to most, if not all, the ladies composing it, our report

is less satisfactory than we would like to have made it. Letters have been written to a large number of the churches in our respective Presbyteries, and although little has been accomplished in forming new societies, still we hope an interest is awakened that will bear fruit in the coming year. The women of the churches were naturally timid about assuming new obligations, while they found it so difficult to meet those already existing; but we feel that with the dawning prosperity of our state their hearts will be moved to devise more liberal things for those who in great privation are toiling so patiently for their Master and ours."

It is evident from this report that the ladies found it not easy to establish local societies and start this new department of activities among the women of the churches. There were two difficulties in the way. One was that in many churches the women of missionary spirit were already enlisted in the work of Foreign Missions; and the other was that they were burdened with local work and pecuniary obligations so that however sympathetic toward the Home Mission cause, they had little time, energy or means to devote to this new line of activities.

In many churches, however, a constituency was found among women not so deeply immersed in these other departments of work that they could not assume new obligations. This meant often creating an interest in Home Missions. Once enlisted in this cause, however, their interest grew until in many cases it developed into enthusiasm.

On the other hand these ladies had the great advantage of representing a cause that had all the force of a near appeal. The need was at their very doors. Minnesota was then, in a far greater degree than today, a Home Missionary State. The majority of our churches were receiving Home Mission aid. The demand for help for these

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churches far exceeded available means of supply, so that assisting this cause was only providing for one's own. This made the obligation to engage in this work all the more imperative and appealing. Thus the Women's Home Missionary Societies in the individual churches began to grow and to multiply. In its first report the Synodical Committee mentions societies in or contributions from the churches of St. Peter, Mankato, Winona, Albert Lea, First Church, Minneapolis, and Westminster, Minneapolis. The latter society, it is stated, was organized in 1874. These two Minneapolis societies were organized to do both Foreign and Home work, an arrangement that was said to work very satisfactorily and which in after years was to be generally adopted. A few mission bands were reported in the Sunday schools.

The report concluded with the encouraging statement that "the number of ladies interested in mission work is steadily increasing, and the Society is more awake to its importance than ever before."

The same "Ladies' Committee on Missions" was continued by the Synod of 1878 except that Mrs. H. Knox Taylor took the place of Mrs. F. B. Farwell; and Miss N. A. Brooks that of Mrs. R. B. Abbott.

Thus the Home Mission work of the women of our church was fairly begun during this decade. Little more perhaps than a beginning was made but the foundations were being securely laid for a structure that was to represent an amount of effort and consecrated giving that was to be a great factor in the future growth of the church in our own state and throughout the land.

The work of Christian education also received during this period a constant and increasing attention on the part of Synod. The early efforts of Rev. Edward D. Neill, D. D., to establish in the state an educational institution of collegiate grade under Presbyterian auspices, were not

fruitless. The time had not come for the realization of the project but it was approaching.

At the first meeting after Reunion, in 1870, the committee on the Reunion Memorial Fund recommended among various objects to which this fund should be devoted, the establishment of a "Presbyterian College in the State." The Synod of 1871 appointed a committee of seven to consider the general subject. The members of this committee were as follows: Dakota Presbytery, Rev. S. R. Riggs; Mankato Presbytery, Rev. J. B. Little and Elder J. N. Treadwell; St. Paul Presbytery, Rev. J. C. Whitney and Elder E. J. Thompson; Winona Presbytery, Rev. W. S. Wilson and Elder T. H. Titus. This committee reported quite fully on the subject at the next meeting as follows: "Although the commencement of a collegiate institution especially intended for the education of young men connected with the Presbyterian families and churches of this Synod, seems to your committee to be very desirable on many accounts, still we cannot see the way open to recommend it at present. Neither the means nor the men to properly manage such an institution are, in the judgment of your committees, at our command. But we think the way is open and the demand is upon us for the establishment and the fostering of one or more Presbyterian academies, within the bounds of each of the three Presbyteries in Minnesota. Our brother, Rev. E. D. Neill, has recently opened an institution in the Winslow House, in St. Anthony, or East Minneapolis, which we hope and believe will fill the idea of your committee as an academic or incipient collegiate or classical school within the bounds of the Presbytery of St. Paul. We recommend that the churches of that Presbytery give our brother Neill their confidence and support; and avail themselves of the proposed Christian culture of that infant institution." The Presbyteries of Mankato and Wi-

nona were recommended, as soon as practicable, to establish similar academies or preparatory schools. "In the meantime," concludes the report, "and so long as the University of Minnesota holds out to us the prospect of a higher education and Christian culture for the sons of our church, we recommend that the Presbyterian influence and moral support of this state be accorded it." So far as appears on the records of Synod, nothing further was done in the matter of establishing the proposed college for a number of years.

Little was accomplished in building up and fostering presbyterial academies. The great obstacle in the way of carrying out these schemes was lack of funds. There was very little accumulated wealth among the Presbyterians of the state at this time and the immediate demands of local church support and church building, with something contributed to the Boards of the church, absorbed all that could well be spared from most incomes. Even then the local work suffered on many fields from a totally inadequate support. It is not surprising, therefore, that even those most eager for a Presbyterian college realized that the scheme was impracticable under existing conditions. The project, however, was only postponed, not abandoned.

Providentially the way was opened for the realization of these hopes by the gift of Charles Macalester of Philadelphia for the founding of a Christian college "near the Falls of St. Anthony." This gift came largely through the influence of Rev. E. D. Neill, D. D., a personal friend, and to him was intrusted the authority and responsibility of carrying the plan into effect. As has been stated, Dr. Neill, in a tentative way, had taken the first steps toward establishing a college by opening in the "Winslow House" of Minneapolis, the property which constituted in part the Macalester foundation, an academy for boys.

As Mr. Macalester was himself a Presbyterian it was only natural that the institution he had made the first provision for should be affiliated with the Presbyterian Church and be further advanced by Presbyterian support.

Here appeared the opportunity, therefore, of carrying out the long cherished scheme of a Presbyterian college if proper arrangements could be made with the Trustees of Macalester. The plan seemed the more feasible as by the charter of the college, two-thirds of the Trustees were required to be Presbyterians in their church relations.

Accordingly at the meeting of Synod at Red Wing in October, 1878, a popular meeting was held in the interests of Christian education on the evening of the 11th, at which addresses were made by Prof. D. L. Kiehle, Prof. E. J. Thompson, Hon. C. E. Vanderburgh and Rev. D. R. Breed.

At the business session the next day the following resolutions, presented by Rev. D. R. Breed, were adopted:

RESOLVED First, That a committee of five be appointed to consult and cooperate with the Trustees of Macalester College, with a view to the immediate establishment of an educational institution in connection with this Synod.

Second. That this committee be empowered to solicit funds, if need be, and if they find the first resolution to be impracticable, to act as Trustees for another institution to be hereafter incorporated to be under the supervision of this Synod.

Third. That the committee may employ, when found necessary, an agent, at a salary, which they shall fix and for which they may provide.

In accordance with this action the following committee of five was appointed: Revs. R. B. Abbott, D. R. Breed and Daniel Rice, D. D.; Hon. C. E. Vanderburgh and D. W. Ingersoll.

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This committee gave very careful attention to the matters assigned it, and the following year presented a report of progress with the request for more specific instructions. In its report the committee stated that it had held seven meetings, four of which were in conjunction with a committee of the Trustees of Macalester College. In order that Synod might be fully informed on the subject, the minutes of these meetings were read.

It would appear from these negotiations that the prospect of making a satisfactory arrangement for the adoption of Macalester as a Synodical institution was not at this time very bright. The report says, "It will be seen, therefore, that the affairs of Macalester College remain *in statu quo*, without any apparent change or the immediate probability of any.

"This condition of affairs has governed us in the recommendations, which we shall make. Let us premise them, by bearing testimony to our cordial reception by the Trustees of the College. We found these gentlemen desirous of advancing the interests of Presbyterianism by means of such an institution as we contemplate; anxious to afford us every opportunity to acquaint ourselves with their history and plans; and uniformly courteous, conciliatory and cooperative. Nevertheless a number of circumstances which we deem untoward, but which neither they nor we can remedy, have led us to the unwelcome conclusion that it would be better for this Synod, at least for the present, to act without reference to the existence of the institution which they represent.

"These circumstances are as follows: The name, location, government and presidency of Macalester College are already irrevocably settled by the founder. While the Trustees, and it may be others, may consider each of these best, we have concluded that no enterprise of the kind can be successfully urged upon the Presbyterians

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of the State and its Synod, while they have no voice and no choice in determining its most essential features. Its name, its site and the method of administration, should be submitted to those who are to endow and support it. However competent its President may be he should be a Presbyterian, chosen by the church, if its broadest and most generous sympathy is to be secured. We say this not with any prejudice against Macalester College, or any of its officers; they are all noble men, consecrated to a noble work, but solely with reference to what we believe to be the great practical question, feasibility and success. Our college, if we have one, must know no section, no presbytery, no city and no single man, but the whole church of the new Northwest.

“We therefore recommend:

“1. That the thanks of this Synod be tendered to the Trustees of Macalester College, with an expression of sincere regret that we do not see our way clear, in the existing state of affairs, to cooperate with them.

“2. That the committee of 1879-80 be enlarged to represent a greater number of places and interests.

“3. That its powers be more definitely prescribed.

“4. That Synod instruct it definitely as to the plan which it shall pursue in the following particulars:

“1. In the style and grade of the school contemplated;

“2. In the method of locating said school, and

“3. In raising funds therefor.”

This report was signed by Rev. R. B. Abbott, D. R. Breed and Daniel Rice. It was unanimously adopted by Synod. The last three recommendations were referred back to the committee, enlarged by the appointment of Rev. R. F. Sample, D. D., and Elder S. J. R. McMillan, as additional members. On their recommendation the Committee on an Educational Institution was enlarged

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to consist of thirteen members as follows: Rev. R. B. Abbott, Albert Lea; Rev. Daniel Rice, D. D., St. Paul; Rev. D. R. Breed, St. Paul; Elder D. W. Ingersoll, St. Paul; Elder S. J. R. McMillan, St. Paul; Rev. R. F. Sample, D. D., Minneapolis; Elder S. A. Harris, Minneapolis; Elder C. E. Vanderburgh, Minneapolis; Hon. William Mitchell, Winona; Rev. R. F. McLaren, Red Wing; Elder J. N. Treadwell, St. Peter; Rev. H. A. Newell, Rochester; and Prof. D. L. Kiehle, St. Cloud. This committee was given plenary powers, and it was decided that the proposed institution should be of collegiate grade.

It would appear from this committee's report that the obstacles in the way of adopting Macalester College as a Synodical institution were four-fold, viz.: the presidency, the name, the location and the government, all of which were fixed by the terms of the foundation grant. The committee thought and Synod agreed with it, that in determining these important features of a Synodical institution the Presbyterians of the state, who were to support and be responsible for it, should have some voice. By the terms of the grant of its founder Rev. E. D. Neill, D. D., was the President of Macalester. He was the personal friend of Mr. Macalester; and it was through his influence chiefly that the latter had become interested in establishing an educational institution in Minnesota. It was only fitting therefore, that Dr. Neill should be its head as its first President. He was eminently qualified for the position. His heart was in this work. For twenty years he had planned and labored to secure such an institution.

Had Dr. Neill continued in the ministry of the Presbyterian Church, his occupancy of the Presidency of Macalester College would in no wise have been an obstacle to its adoption as the Synodical institution, but a few years before Dr. Neill had changed his ecclesiastical re-

lations and connected himself with the ministry of the Reformed Episcopal Church. This change of church relations was in no wise the result of any dissatisfaction with the Presbyterian Church or lack of loyalty to her creed and order, but because of a deep sympathy with the movement out of which grew the Reformed Episcopal Church and a desire to assist a cause that so strongly appealed to him. A natural preference for a liturgical form of service may also have somewhat influenced him.

But the fact that Dr. Neill was no longer in the Presbyterian ministry presented to the minds of many a serious objection to making Macalester the Synodical college. No one questioned his continued love for the Presbyterian Church and his loyalty to everything that that church stands for; but a Presbyterian institution, fostered and supported by the Presbyterians of Minnesota and elsewhere, should not have, as its official head, a minister of another denomination, no matter how acceptable he might be personally. This was the view of Synod's committee and of Synod itself.

The government of the college presented another difficulty. Although by its charter two-thirds of the Board of Trustees were to be Presbyterians, yet it was a self-perpetuating body; and many members of Synod thought that the governing board in a Synodical institution should be chosen by Synod itself or that in some way Synod should have a more direct control over its membership than seemed possible under the provisions of Macalester's charter.

Questions as to name and location were of lesser importance. Many members of Synod, however, did not like the idea of these matters being decided in advance, with no opportunity for Synod to express a preference or have a voice in their determination.

Macalester College must be located in the "neighbor-

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hood of the Falls of St. Anthony." It might be the judgment of Synod that its institution should be placed elsewhere. Various cities and sections of the state were anxious to secure the proposed college. Some, no doubt, would make liberal offers to have it located within their own borders or neighborhood. "Near the Falls of St. Anthony" meant the vicinity at least of the Twin Cities; and many Presbyterians throughout the state might not be specially enthusiastic about supporting a college so located.

No one could particularly object to the name of the institution though many might prefer some other title.

Mr. Charles Macalester was a Presbyterian of high standing in Philadelphia and an elder in the Second Presbyterian Church of that city. But some members of Synod in this, as in other matters, did not like the idea of the name being predetermined. In their view Synod should itself choose the name of its own institution.

Thus several obstacles stood in the way of Synod adopting Macalester College as its own institution. But the friends of this movement were by no means disheartened. It was so much the wiser thing to adopt Macalester College than to endeavor to start an entirely new institution, that it was generally thought that some way could be found to solve these difficulties. To have two similar institutions in the state under Presbyterian auspices between which there must necessarily be more or less rivalry, would be exceedingly unwise, especially as the task of supporting one college was something that would tax to the utmost the limited resources of Synod.

Accordingly the negotiations with the Trustees of Macalester College were continued and a special meeting of Synod was held in the Westminster Church, Minneapolis, on March 16, 1880, "to take final and definite action with respect to cooperation with Macalester Col-

lege." At this meeting Rev. J. C. Whitney presented the correspondence between the committee and the Trustees; also the credentials of Rev. J. C. Whitney, Hon. C. E. Vanderburgh and Hon. W. W. McNair as a committee of Macalester Trustees to confer with Synod itself.

The situation was fully considered and discussed. Statements were made by Rev. Daniel Rice, D. D., Rev. R. F. Sample, D. D., and Rev. R. B. Abbott. Synod then heard from the representatives of the college with reference to that institution and the proposal of the Trustees to transfer it to the Synod. The result of this conference is embodied in the following resolution adopted by Synod: "Synod having heard and favorably considered the generous proposition of Macalester College, deem it impracticable to take final action on the same at present; and refer the subject to Synod's Committee on an Educational Institution, to report at the next stated meeting of Synod."

Evidently the negotiations were making progress. Both Synod and the representatives of the college were hopeful of overcoming the difficulties standing in the way of the adoption of Macalester as the Synodical institution.

Where both parties to a negotiation are agreed as to the end to be attained and both are willing to make concessions to accomplish that end, difficulties in the way of its realization are rarely insuperable.

Accordingly it is not surprising that at the regular meeting of Synod in October of the same year, the Committee on an Educational Institution was able to make the following report:

1. That Macalester College has been established and secured to be continued as a college under Presbyterian control, by a provision in accordance with the wish of the founder, adopted by the Board of Trustees, whereby

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two-thirds of the Trustees must be communicants of or attendants at the worship of the Presbyterian Church, and also by a by-law of the corporation, requiring that two-thirds of the Trustees shall always be Presbyterians.

2. That such college has toward an endowment fund, \$25,000 in cash securities bearing interest, and a building with grounds, estimated by an architect as worth fifty-five or sixty thousand dollars; and for which forty thousand dollars has been offered.

3. That President Neill has sent in his resignation, to take effect whenever thirty thousand dollars has been raised for the endowment of the presidency, and a Presbyterian selected for the office.

4. The Trustees have expressed their wish that the college may be in fullest sympathy with the views and wishes of Synod, and their willingness, if Synod so desires, that it should nominate the President and at least one-half of the Board of Trustees, members of the present Board cheerfully resigning to make vacancies.

5. Two things are fixed, and only two, so that they cannot be changed; (1) the name; (2) the location, which must be at or near the Falls of St. Anthony.

6. The Trustees are reasonably hopeful of still further endowment from friends in the East.

It is the decided conviction of the committee of Synod that a college for Minnesota should be so liberally endowed by the Presbyterian Church as that, in its facilities for the most thorough Christian education, it should be inferior to none; and that in order to realize this, it is of the utmost importance, that at the present time, if practicable, all the resources of Synod for higher education should be centered on the building of one institution.

In view of these facts, therefore, the committee rec-

ommends to Synod the adoption of the following resolutions:

“RESOLVED, That accepting the generous propositions of the Board of Trustees of Macalester College, Synod will heartily cooperate with the Trustees in the effort to speedily and liberally endow Macalester College, and hereby recommends it to the sympathy and support of all the churches under our care.”

D. W. Ingersoll, Chairman.

Daniel Rice, Secretary pro tem.

C. E. Vanderburgh.

R. F. Sample.

This report was finally and unanimously adopted.

Thus, after long negotiations and careful consideration of all questions and conditions involved, a complete and satisfactory agreement was made between the Synod and the Trustees of Macalester College. Macalester became the child of the Synod. A relationship was thus established which remains to this day and has proved eminently satisfactory to both the college and the Synod. Whatever differences of opinion may have existed at the time as to the wisdom of this action have long since disappeared. No one now would have the arrangement altered. The Synod needs the college and the college needs the Synod. Each helps the other. Divine guidance can be clearly seen in all the steps taken that led to this happy result.

The carrying out of the recommendations of the committee and the building up of Macalester under the support and fostering care of Synod belong to the later history of that body.

During this decade some presbyterial changes were made. The Synod of 1873 divided the Presbytery of Winona at its own request, by the erection of the new Presbytery of Southern Minnesota, to consist of the

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churches and ministers in the counties of Houston, Fillmore, Mower and Freeborn, hitherto a part of the Presbytery of Winona; and the churches and ministers in the county of Faribault, hitherto belonging to the Presbytery of Mankato. It was also ordered that the churches and ministers in the county of Rice, St. Paul Presbytery, and the churches and ministers in the county of Waseca, Mankato Presbytery, be transferred to the Presbytery of Winona.

These changes were evidently made to facilitate the work and secure more convenient supervision and administration. Often means of communication furnished a better basis for grouping churches and arranging presbyterial lines than mere territorial bounds. Churches and fields that might be comparatively near geographically were sometimes so far apart otherwise that they could only be reached by long detours.

This division of Winona Presbytery does not seem, however, to have worked out satisfactorily, as two years later, in 1875, this Presbytery and the new Presbytery of Southern Minnesota were reunited at the request of both bodies and the churches and ministers taken, by the previous action, from the Presbyteries of Mankato and St. Paul were restored to their former relations.

The division of Synod into the four Presbyteries of Dakota (Indian), Mankato, St. Paul and Winona, continued until 1879, when the rapid development of the Red River region justified and even necessitated a new Presbytery. At this time the Presbytery of St. Paul covered all the territory north and northwest of the Twin Cities. It embraced an empire in area. Bismarck on the Missouri River and Duluth at the head of Lake Superior, belonged to this Presbytery. The Red River Valley was fast filling with a sturdy agricultural population and new towns were springing up everywhere. Emigration also

was spreading out over the plains of Dakota. Therefore the Synod of 1879 erected the Presbytery of Red River. The bounds of this Presbytery were described as follows: "All that part of Dakota lying north of the parallel of forty-six degrees, north latitude; and the following counties in Minnesota, to wit: Wilkin, Otter Tail, Clay, Becker, Polk, Beltrami, Marshall and Kittson." The following ministers were assigned to this Presbytery: J. H. Baldwin, C. B. Stevens, O. W. Winchester, O. H. Elmer, J. K. Burgster and W. F. Iddings. The churches included were Fergus Falls, Western, Moorhead, Fargo, Elm River, Bismarck, Grand Forks, Turtle River, Forest River and Pembina. Rev. O. H. Elmer, the minister of longest service in the new presbytery, was authorized to call a meeting of presbytery and to moderate the same, until a Moderator was chosen.

At this time the vast territory of Dakota was undivided. Civilization was gradually creeping over the border as enterprising settlers made their way from the States to occupy the rich lands of this new country. The floods of immigration that characterized the next decade had not yet set in but here and there small settlements were established and groups of farmers were to be found. Many of these pioneers were of Presbyterian antecedents and preferences. Our Home Missionaries were not slow in following up these people for they needed the Sunday School and the Church. So there sprang up here and there small churches and mission stations beyond the borders of Minnesota. Some of these had been organized by Home Mission workers from Iowa who, very properly, made little account of the fact that Dakota was, territorially a part of the Synod of Minnesota, and were only anxious to carry the gospel message where it was needed.

The Synod of Iowa North therefore asked our Synod to unite in an overture to the General Assembly request-

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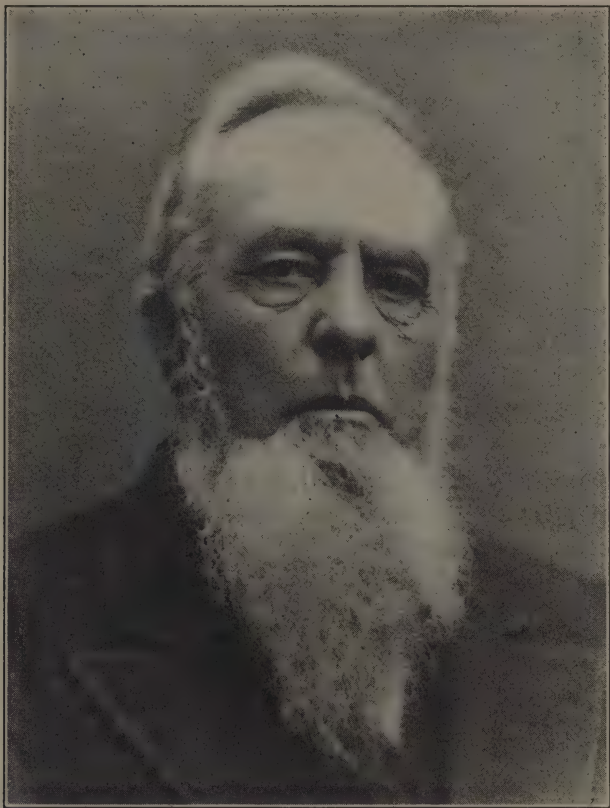
ing that Southeast Dakota be transferred from the Synod of Minnesota to the Synod of Iowa North. This request was duly considered by Synod at its annual meeting in 1879. As these mission fields were for the most part adjacent to the western boundary of Minnesota, Synod did not see its way clear to comply with this request from the Synod of Iowa North. Instead it erected the new Presbytery of Vermillion to cover all that part of Dakota lying south of the parallel of forty-six degrees north latitude, and the following counties of Minnesota: Rock, Pipestone, Lincoln, Yellow Medicine, Lyon and Murray. The ministers composing the new Presbytery were: J. H. McKee, J. C. McKee, Ransom Wait, H. V. Rice, M. N. Adams, Charles Thayer and Clark London. Rev. Charles Thayer was authorized to call the Presbytery together, and to preside as Moderator until a Moderator was elected.

In addition Synod adopted the following resolution: "That the thanks of this Synod be returned to the brethren of the Synod of Iowa North for the able work done by them in southeastern Dakota; that the ministers and the churches planted by them in the territory of the new Presbytery of Vermillion be requested to connect regularly with said Presbytery; and that Rev. A. K. Baird, Synodical Missionary of Northern Iowa, be invited to take charge of the Home Missionary work in said Presbytery, the Board of Home Missions concurring." These arrangements proved satisfactory. The Dakota churches were well cared for by the Synodical Missionary and other workers. Until the Synods of North and South Dakota were formed, they remained a part of the Synod of Minnesota.

The great work of these years as of all the years in the history of the Synod, was that of Home Missions. Minnesota was and still is largely a Home Mission field.

PRESBYTERIAN CHURCH U. S. A.

During this decade, outside the larger cities, comparatively few of our churches were self supporting. While contributing to the Home Mission Board's treasury, most of them drew out far more than they put in. This was



Rev. David C. Lyon, Synodical Missionary, 1867-1882

inevitable in a new country. Naturally therefore Home Missions occupied from year to year very much of the attention of the Synod. Rev. David C. Lyon was the Synodical Missionary during this period. His labors

were unceasing. He had a wide vision of the work as well as the executive ability to carry out large plans. Hampered always by inadequate means he yet perseveringly and constantly pushed the work, neglecting no part of his great field. His reports, presented at the annual meetings of the Synod, constituted a leading feature of the proceedings. They were always heard with special interest and usually were followed by earnest discussions as to how his large plans could be realized, or how the difficulties standing in the way of advancement could be overcome.

Something of the extent of the field he was supposed to cover is indicated in his report to the Synod of 1873, in which he mentions the organization of a church at "Bismarck, 456 miles west of Duluth." Bismarck was then the western terminus of the Northern Pacific Railroad. Another church organized that year was "Worthington, 178 miles southwest of St. Paul." Certainly the mission field was then one of magnificent distances. In a single year he reported having traveled fifteen thousand miles. Lack of men was often as serious an obstacle to his work as lack of means.

It requires ministers of special qualifications to succeed in this pioneer work. Not only must they be willing to endure hardships and live on meager and often uncertain salaries, but they must be men of adaption, force, courage and persistence, who are not easily discouraged and to whom difficulties are a challenge rather than a deterrent. All this in addition to those educational and spiritual qualifications which the ministry everywhere requires. It is not surprising therefore that the Synodical Missionary felt keenly at times the utter inadequacy of the men and means at his disposal. It is pathetic how his reports from year to year set forth the obstacles in the way of advancement and the meagerness of the

means at his command compared with the needs and opportunities of the field. Yet there was never a note of pessimism, seldom even of his discouragement. Whatever the difficulties of the present there was always a brighter tomorrow; and the disposition was never lacking to achieve the utmost under existing conditions.

But there was usually also a brighter side to the picture. However results might compare with needs and opportunities they were not in themselves meager much less insignificant.

The history of Home Missions during this period, therefore, is one of steady growth and advancement. New fields were occupied, churches were founded, church buildings erected and the older congregations were growing stronger so that almost every year some were reported as reaching self support. This advance was somewhat offset by here and there a church growing weaker instead of stronger, and in some cases fields, which had seemed promising when first occupied, had to be abandoned for various reasons. Even in a new country the character of the population changes locally; people keep moving hoping to better their condition. Then the bright promise of their founding is not fulfilled in the history of many new towns. Instead of growing rapidly into cities and even metropolitan centers, as was fondly hoped and prophesied, they soon reached the limit of their development. With the ending of the boom there is not only an arrested growth but a shrinkage in size and importance. Churches, started during the days of great expectations, suffer with the rest of the community. Members move away; few new people are coming in and those who remain have lost courage and most of their means. So the church grows too weak to support a minister even with such mission aid as can be secured; finally it becomes extinct.

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Such experiences, which are often tragic in their results to individuals, belong to the early settlement of every new country. Probably Minnesota has had as small a share of them as any new state for it is an agricultural region and there was always wealth in the soil so that people could live even if there were financial reverses.

Over churching was another cause which accounts for the feebleness and final extinction of some churches. This was not, however, a common evil. It occurred principally in places that had been over boomed. If a town promised to be a large center of population it was only natural that the various denominations should be eager to secure a foothold before the ground had been fully occupied. If there was not room today for them all, there would be tomorrow. To wait until the size of the town justified an increase in churches would be to lose the opportunity, for the adherents of the denominations not represented would have already, for the most part, identified themselves with other communions. So there was in some localities an eager competition to be first on the ground or at least be early in the field; and that without much regard to what work other churches were already doing there. This, of course, divided the Christian forces, and two or more churches were trying to do the Lord's work which could be better done by one. The result was not only division and weakening to all the Christian bodies involved but there was produced necessarily a competition, sometimes a friction, that was detrimental to the sacred interests they all alike represented. Such cases may not have been common but they existed. There was very little excuse for anything of the kind for the field was so large that there was abundant room for all to labor without encroaching upon one another.

Their utmost missionary efforts could scarcely provide

for the needs of the new territory that was fast filling up. All the leading denominations felt the evil of this overlapping and local competition and made more or less effort to avoid it. Our Synodical Missionary in his report to Synod in 1874, says: "Our endeavors have not been slackened to avoid planting of too many churches in small and feeble towns. The feeling is more and more prevalent that the men and means furnished by the Master to carry on His work, irrespective of denominational names, are to be regarded as a sacred trust by those who have any voice in appropriating or disposing of them. . . . As this feeling becomes more prevalent there will be less jostling and crowding upon each other, a thing greatly to be desired in the prosecution of our missionary work. We have particularly endeavored to avoid the folly of having two churches near akin in doctrine and polity, especially the former, cultivating the same ground."

Out of these views and efforts grew an understanding with the Congregational brethren respecting the priority rights of each other in the occupancy of new fields so that neither body would enter where the other had already established a work. This, of course, did not apply to the larger cities where there was abundant room for all. For many years this comity agreement or understanding has been observed, with happy results, by both denominations, so that in Minnesota towns and cities even of considerable size there are not found churches of both orders. Before this comity agreement was effected, however, there were certain fields where churches of both denominations had already been established. Efforts were made in these cases to consolidate the competing churches and the withdrawal of one or the other by an equitable arrangement.

Committees of conference for this purpose were ap-

pointed and had no difficulty usually in coming to an agreement, but the trouble was to get the consent of the local churches. The members of each were naturally attached to their own denomination and while perfectly willing to receive into their fellowship their brethren of the other church, were reluctant to go into their's and thus lose their denominational connection.

Thus these efforts for union were largely unsuccessful. In some cases, however, consolidation came later by a natural process, the stronger church gradually absorbing the weaker. In other instances both congregations came to see the folly of living apart, with the attendant rivalry and division of forces, and came together.

At certain times there were special difficulties in the way of the Home Mission work in the State. For several years it was the grasshopper scourge already described. This calamity affected most of the southern part of the State covering ten counties in all, and coming north almost to the Twin Cities. It was this section of the State where in the early seventies, most of the Home Mission work was located. This evil brought loss to every one and ruin to not a few. The successive years of this devastation discouraged every community. It seemed at times as if this section of the State was doomed and must be abandoned.

All of this, of course, had a most depressing effect upon missionary effort. Nothing more could be hoped for, under such circumstances, than merely keeping alive existing churches and missions. Enlargement was impossible. But that cloud passed away with the final disappearance of the grasshoppers in the spring of 1877.

The financial depression of 1873 and the following years had also an adverse effect upon Home Mission effort throughout the Synod as it very much diminished the resources of the local churches as well as the re-

sources of the Board. Minnesota was not so much affected as other parts of the country, yet where financial ability was not seriously impaired, the uncertainty of the conditions naturally led to caution in starting new enterprises as well as in enlarging those already existing. While the Board stood loyally by the work to the utmost of its ability it could not be depended upon to support its enlargement.

Conservatism ruled the day, so that the Synodical Missionary in 1874 reported only two new churches organized, one in St. Paul and one in Minneapolis, while the next year not one new church in the Synod is reported. In 1876 one was organized.

In 1877 the financial stringency had largely passed away. Three new churches are reported that year and two of the missionary churches had become self-supporting. This year, of the one hundred and fifteen churches on the roll of Synod, only seventeen were self-supporting. Ten of these were in St. Paul Presbytery; three in Mankato Presbytery; and four in Winona Presbytery. Thus six out of seven of all the churches on the roll of Synod were dependent to greater or less extent on Home Mission aid. This indicates to what extent Minnesota was then a missionary field.

The expenditures of the Board of Home Missions within the bounds of Synod were large, as was to be expected. In 1875 the appropriations were \$18,000. In 1876 they were reduced to \$14,000. This was chiefly owing to the financial depression then prevailing. The next year the amount was increased to over \$15,000.

The contributions of the churches of Synod to the Board's treasury during this period were, as was to be expected, comparatively small. In 1875 they were \$1,800, or ten percent of the amount received. In 1876 they were \$1,300. Nearly half of this amount came from the

Westminster Church of Minneapolis. The year 1877 makes a better showing, the contributions being almost doubled. This increase was owing chiefly to the special efforts of the Synodical Missionary, assisted by the Rev. D. R. Breed, pastor of the House of Hope Church, St. Paul. Contributions from this church during this year brought it to the head of the list, the Westminster Church standing second in amount of gifts.

These facts and figures give a fair exhibit of the financial side of the Home Mission work during this decade.

Home missionary work at this time was not altogether confined to the English speaking population. A considerable German immigration had settled in the State, especially in the southern portion. These people were for the most part Protestant. They were too few and scattered to maintain churches of their own order even where they generally belonged in the same denomination. A considerable number of them were of the Reformed Faith and so had special claims upon our sympathy and oversight. As early as 1864 a German Presbyterian Church was organized in Winona. A few years later a mission of this church developed into the Frank Hill German Church.

The Synod of 1878 appointed a committee consisting of Rev. J. D. Todd, Rev. John Leierer and Elder C. E. Vanderburgh, to consider the spiritual needs of these people and to report some plan for reaching them. This committee on German Evangelization reported to the next Synod. It had issued and widely distributed among the ministers of Synod a questionnaire, asking for information regarding the number of Germans in their neighborhoods, their church affiliations, to what extent their religious needs were being met; and the desirability of inaugurating a work among them. In view of the facts

disclosed by these reports the committee strongly recommended that immediate and active effort be made to meet the spiritual needs of these people.

The Synodical Missionary therefore gave considerable attention to this work. What was accomplished, however, belongs rather to later periods in the history of Synod. It is sufficient now to state that this action of Synod evidences that it was awake to the needs of every race and class living within its bounds.

Next to Home Missions, and closely allied with it, indeed a part of it in the larger sense, was the work for the establishment of Sunday Schools. Of course the organization of a church meant a Sunday School, but there were everywhere throughout the state, communities not strong enough to support a church or too divided in their ecclesiastical preferences to unite in a church of any particular denomination, yet where a Sunday School was not only needed but could be established and supported with the cooperation of practically all the Protestant forces. Then, too, the organization of a Sunday School was the first step in the establishment of a church. The majority of the churches of Synod have grown out of Sunday Schools. So that the importance of Mission Sunday School work was felt from the very beginning. The American Sunday School Union, the pioneer in this field, since territorial days, had been rendering a splendid service. Its leader and veteran was Elder Martin B. Lewis of the Red Wing Church. But this agency could not cover the whole ground. Much needed to be done that it could not do or do so well as it could be done under Presbyterian auspices. Especially was this true in communities largely Presbyterian. Therefore the work of establishing Sunday Schools in destitute places commanded the early attention of Synod and was esteemed an integral part of the general Home Mission work. So im-

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portant was it considered that from the first, it was made a distinct department of missionary activity.

At the meeting of Synod in September, 1871, a committee on Sabbath School work was appointed, with Prof. E. J. Thompson of the State University as chairman. In 1873 this committee reported, laying special emphasis upon the importance of the Sunday School, both to youth and to the Church. The duty of teaching the faith of the church to the children was urged. It was recommended that a Central Committee be appointed whose duty it should be "to gather statistics, correspond with all the churches of the Synod, and strive to awaken a new interest in the special work of our own Church Sabbath School." It was also recommended that a Sunday School Institute be held at the next meeting of Synod. These recommendations were warmly approved. At this time the total membership of the Sunday Schools in the several Presbyteries was 6,754. About one-half of these were in St. Paul Presbytery. The membership of the schools gradually increased until in 1879 it had risen to 8,478.

The nation-wide work of establishing Mission Sunday Schools, which the church at large was to undertake and in which Minnesota has had so large a share, belongs to a later period in the history of the Synod. At this time such a scheme was not even considered.

While, as was to be expected in a new country, with its rapid development and many demands, the main effort of Synod was expended in caring for its own field, it was never forgotten that it was only a part of a greater whole. So the general work of the church was never overlooked. A considerable part of the time of each meeting was devoted to a consideration of the work of the Church outside Minnesota. Not once was it forgotten that the field is the world. In outlook and in effort

Synod was thus never provincial. When it first met for organization after reunion, committees were appointed not only on Home Missions but on Foreign Missions, Church Erection, Publication, Education, Ministerial Relief and Freedmen. These Permanent Committees reported annually at subsequent meetings and their reports indicate not only a deep interest in the causes they represented, but an emphasis is put upon the importance of these causes and a fervency of appeal for their support is made that evidences a truly catholic spirit and outlook both on their part and on the part of the Church. When it is remembered that often the men making these reports and appeals, were serving churches too weak financially to support them, and that frequently, the meager salary promised was in arrears, one cannot but marvel that they could be so far forgetful of self and their own needs as to give such emphasis to the needs of others and the larger work of the Church. It would seem as if they could not but feel that every dollar thus contributed by their own people to the Boards of the Church must be a dollar less for their own support. Yet their loyalty to the call of the great outlying world never faltered.

Never did they urge the need at home as a reason, for not sending abroad. Sometimes, indeed, inability to meet the home demand was given as an explanation for not giving more to the Boards of the Church but it was never pleaded as a justification. Rather was it urged that churches should support the Boards in spite of their own poverty; and that they should never be so absorbed in meeting their own needs as to refuse or neglect to contribute something to help those elsewhere whose necessities might be greater even than their own. This spirit and attitude characterized the entire Synod. At least no different sentiment ever found expression on

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the floor of Synod; and when some more than usual large gifts to the general work of the Church were reported there was universal rejoicing and never a regret expressed that these gifts had not in whole or in part been devoted to work in the home field.

The greatest of these general causes was, of course, Foreign Missions. As has been stated, at the first session of the Synod of Minnesota in 1858, Rev. Edward D. Neill was appointed to preach a sermon on Foreign Missions at the next meeting of that body.

This interest in the evangelization of the world is typical and prophetic of all the future history of Synod. Itself a child of foreign missionary effort, Synod never lost interest in this great enterprise, and with all the pressure of home needs has always had a part in the spread of the gospel to non-Christian lands. Rev. John P. Williamson, the son of the veteran missionary and himself born among the Dakotas on the mission field of Minnesota, was, very appropriately, made chairman of the first Synodical committee on Foreign Missions. In his first report given at the meeting held in St. Paul, September, 1870, he stated that the churches of Synod during the preceding ecclesiastical year had contributed \$1,500 to this cause. On the recommendations of the committee it was ordered:

1. That a yearly sermon on Foreign Missions be preached in every congregation.

2. That our churches be exhorted to remember the hallowed custom of observing a monthly concert of prayer for the heathen.

3. That our ministers be enjoined to seek out young men and women for the foreign field, and to call upon parents to give their sons and daughters to this most Christian work, that our prayers to the Lord of the harvest for more laborers be not in vain.

4. That Presbyteries be requested to embody in their narratives to Synod, the number of churches contributing to Foreign Missions and the number holding monthly concerts.

The following year 49 of the 119 churches of Synod contributed to this cause. The total amount given was \$1,175. In 1872 the amount contributed rose to \$1,744. Many churches gave nothing, which of course meant that the cause was not even presented. When it is remembered that this was before the era of church budgets and the every member canvass, this is not surprising.

In those days the annual collection was the main dependence for raising funds for this as for every other benevolent cause and, where there were no women's societies, practically the only dependence. With the pressure of local needs the convenient time for taking an offering for Foreign Missions often never came, or did not come every year. Usually, however, this omission was more by oversight than intent. An offering, therefore, would be made some years but omitted other years. The contributions of the Synod to this cause continued to increase, however, year by year. In 1873, they were \$2,241; in 1874, \$2,721; in 1879, \$2,900. Some years there was a falling off. On the whole, however, there was progress.

Rev. Stephen R. Riggs, D. D., the pioneer missionary, as chairman of the Foreign Missionary committee for the year 1879 calls attention to the fact that for Minnesota Foreign Missions are also Home Missions, since the Foreign Mission Board is expending large amounts on the Dakota Indians living in Minnesota. The previous year \$15,000 had been appropriated for this work from the treasuries of the Presbyterian Board and the American Board. The Synod also gave to this cause workers as well as money.

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In 1877 three foreign missionaries went out from our bounds, namely: Rev. S. H. Murphy, Rev. James M. McCauley and Rev. Samuel L. Ward.

While Home and Foreign Missions were the great benevolent causes that appealed most strongly to the churches and received the largest share of their offerings, the other Boards of the Church were not forgotten. That of Church Erection appealed specially to the sympathy and support of the churches since a large majority of the congregations of Synod depended upon this Board for aid in building houses of worship. Indeed all the churches, with a few exceptions, received help from this Board in at least their first building operations. Many of them could never have built at all without such aid. A new congregation in a new country, means usually a mere handful of people of very limited means. They have their own homes to provide; accumulations of property are yet to come; and many are in debt. Church building means relatively a large expenditure, however modest the structure or plain its furnishings. Yet a church edifice is a necessity. The young organization must have a home. This is vital to its growth and even to its continued existence. The problem is how to secure it. Something can be raised on the field. The congregation as a rule gives generously, some individuals give heroically. A start is made but the utmost that can thus be secured is inadequate. Then the Board comes to the help of the struggling church and makes a grant not exceeding a third of the cost of the building and helps solve the problem. The conditions of this grant are that it shall complete a building free from debt and that a first mortgage shall be given the Board for the amount contributed. This mortgage neither draws interest nor does it ever become payable unless the property is diverted from its use as a Presbyterian house of worship.

Synod and its churches have always therefore felt specially grateful to this agency of the Church at large for the help that has been received from it in providing houses of worship for congregations too weak financially to provide their own without assistance.

At the beginning of this decade, the Reunion Memorial Fund was a great help in church building and in wiping out church debts. This aid, given in addition to the amounts contributed to the Board, and intended to meet special needs, enabled many congregations to weather the storm of adverse conditions.

Churches receiving aid from the Board are pledged to support its work by taking at least one collection during each year for its treasury. This obligation was sometimes overlooked and as the years passed by was forgotten by some congregations, yet it proved a stimulus to most of the churches and they remembered this cause when they felt too weak to do anything for other Boards of the church.

The Synod of 1871 petitioned the Board of Church Erection to appoint a Secretary for the West, with "headquarters in the field" and with Chicago or St. Louis as the base of operations. The reason for this request, which was urgently presented, was that it was felt that Philadelphia or New York were too far away either for a proper oversight over the field or a wise judgment upon the needs of particular churches for aid. This was undoubtedly true, but at this time the policy of all the Boards was to operate from the Eastern seaboard, and it was years before the establishment of district superintendents in the West was discovered to be the wiser plan. An occasional visit of a secretary to the outlying regions or his presence at a meeting of Synod was considered sufficient. Nothing therefore apparently came of this petition.

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To give a list of the churches receiving aid during these ten years would be practically to give a list of churches erecting houses of worship in this period. There were exceptions, but these were few. The grants to individual churches ran from \$100 to \$1,000. Perhaps \$400 would be a fair average of the amounts received. The appropriations made by the Board to the Synod each year varied from \$2,000 to \$8,000; but they always far exceeded the amount of contributions received from the Synod. Thus the Synod of Minnesota owes a large debt of gratitude to this agency of the Church. Without it the work in the State would have been greatly crippled.

While other Boards of the Church received less attention than those already considered, they were by no means neglected nor was any attempt made to minimize their importance. On the contrary their claims were emphasized by the committees representing them. At every meeting of Synod they were not only presented but often much time was occupied in their consideration. Men were appointed to these committees who were known to be specially interested in the causes represented and qualified to care for them. Education, Publication, Ministerial Relief and Freedmen, were at each meeting of Synod thus carefully reviewed. The importance of these causes, the advances made in their work, what was being done for them in our own Synod, the amounts contributed to them by the churches, how a deeper interest in them could be awakened among the people, the nature and extent of our own obligation to them, the spreading of information regarding them and their claims among the membership—these and like questions were more or less discussed at every session of Synod.

Throughout the year these committees, Synodical and Presbyterial, did a large amount of work in stimulating an interest and imparting information among the con-

gregations that all the membership of the Church might not only be moved to remember these causes by their gifts but to give intelligently as well as generously. It was no doubt true that sometimes these committees did not take their duties very seriously; and made reports that were perfunctory but such cases were exceptional. In the main they were loyal to their responsibilities and rendered a faithful service.

The support of the Boards depends chiefly upon the pastors and sessions of the individual churches. If these realize their responsibilities, and are faithful in presenting the general work of the Church to their congregations, the committees of Synod and Presbyteries can do much to help them. If, however, they themselves lack interest or are reluctant to present these causes to their congregations, lest funds be diverted from their own local use that were needed at home, these committees can do little.

The Synod of 1871 appointed a Committee on Benevolence and Finance. This was done in conformity to the action of the General Assembly of that year, which established one of its own and enjoined every Synod and Presbytery to appoint similar committees. The general object of this committee was to have supervision over the benevolent work of Synod, to stimulate liberality and introduce better methods of giving. It did its principal work through the Presbyterian Committees but in its reports and recommendations to the Synod, it reached directly the pastors and a considerable part of the eldership.

This committee sought to introduce through the Synod the plan of systematic giving, as opposed to the occasional, impulsive and haphazard type of giving that had hitherto generally prevailed. It also adopted the slogan of "a contribution for all the Boards from all the church-

es." It was urged, therefore, that every church and every member should, if possible, do something, much or little, for every benevolent cause of the General Assembly.

That there was need of such a committee is evident from the fact that it reported in 1875 that only 18 out of 107 churches on the roll of Synod contributed to all the Boards of the Church during the previous year; and that 25 gave nothing to any Board. Less than half of the latter class, however, had pastors, which no doubt accounted for the failure of some to contribute. The giving, however, this report says, was "not confined to the largest churches nor the lacking of giving to the smaller ones; but on the contrary, many of our weakest congregations have generously filled all their blanks, while some of the comparatively wealthy ones have neglected this duty."

Through the efforts of this committee and a growing sense of obligation to support the whole work of the Church, as well perhaps as increasing ability, the contributions of the churches from year to year show a gradual improvement. More churches are remembering more causes; and they are giving in larger amounts. Fewer of them consider their own needs and poverty a justification for doing nothing for the Boards of the Church.

The following statistical table summarizes the contributions of the churches of the Synod to all objects during this Reunion decade. The table begins with 1871 as that year was the first entire year following Reunion, the ecclesiastical year ending April 30th.

Benevolent Contributions and Congregational Expenditures of Synod for the years
1871 to 1880 Inclusive.

	Home Missions	Foreign Missions	Edu- cation	Publi- cation	Church Erec- tion	Minis- terial Relief	Freed- men	Susten- tation	General Assem- bly	Misce- laneous	Total Benevo- lences	Congre- gational Expen- ditures	Total Contri- butions
1871	\$1,346	\$1,175	\$493	\$271	\$735	\$330	\$285	\$.....	\$233	\$8,123	\$12,991	\$44,579	\$57,570
1872	1,528	1,717	739	331	932	537	241	.....	238	12,601	18,864	43,859	62,723
1873	2,014	2,246	1,126	395	1,394	510	333	710	241	15,000	23,969	50,587	74,556
1874	1,330	2,721	1,733	341	1,559	511	234	413	253	5,976	13,071	51,838	64,909
1875	2,450	1,858	488	245	1,029	396	167	337	290	5,228	12,488	63,747	76,235
1876	1,638	1,971	554	219	580	418	279	278	225	7,627	13,789	49,855	63,644
1877	2,807	1,807	361	253	537	451	222	275	259	11,755	18,722	55,843	74,565
1878	3,130	2,207	395	189	533	404	218	189	303	6,566	14,134	68,352	82,486
1879	2,895	2,298	512	200	749	375	225	155	356	10,008	17,773	69,868	87,641
1880	3,040	2,725	578	215	434	368	240	169	383	6,121	14,273	85,962	100,235
Total	\$22,178	\$20,720	\$5,979	\$2,659	\$7,482	\$4,300	\$2,444	\$2,526	\$2,781	\$89,005	\$160,074	\$584,490	\$744,561

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This table indicates a gradual increase in the contributions of the Synod from year to year until those of 1880 almost doubled those of 1871. There were fluctuations owing chiefly to the financial depression of 1873 and the grasshopper scourge that came later, but on the whole there was progress.

In addition to these regular contributions, during the first two years of this period a considerable amount was given to the Five Million Dollar Reunion Memorial Fund by churches and by individuals that is not included. In a report of the Committee on Narrative to the Synod of 1871 this amount was estimated to be about \$100,000.

In the growth and spiritual development of the churches during this decade there was a normal progress. No wide-spread revivals occurred but in individual churches and groups of churches there were local awakenings that greatly increased the number of communicants and lifted the whole membership to a higher spiritual plane. Evangelistic services, chiefly of an interdenominational character, were held in the Twin Cities which greatly strengthened the churches there.

So in the smaller cities and in many rural districts special efforts of this kind were made. Usually they resulted in increasing the membership and in quickening the spiritual life of the Church.

The following table indicates the number of additions and the total membership during this period:

Year	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	Totals
Added on examination	479	417	376	307	669	632	467	388	455	401	4,591
Added on certificate	389	343	305	331	344	326	292	347	400	422	3,499
Total Membership	4,764	4,942	4,972	5,355	5,514	5,942	6,040	6,158	6,650	6,968	

It will be seen that during these ten years 8,090 mem-

bers had been received. The net increase, however, was 2,204. The number of Presbyteries was increased from 4 to 5; the number of churches from 118 to 133; of ministers from 87 to 112. These are not large gains, but if the external growth was moderate the rooting was deeper; and there was a slow accumulation of strength that was to manifest itself in the decade that followed.

But the attention of Synod during these years was not wholly occupied with its own activities; nor with merely the concerns of the Presbyterian Church. It took a far wider range of interests and responsibilities. Every good cause affecting the moral welfare of the state and the nation received a hearing and enlisted the cooperation of its membership. Much consideration was given the cause of Temperance though there was at this time no Permanent Committee of Synod on the subject. At its session in 1871 Synod approved and adopted the action proposed by the Methodist State Conference, to call a conference of the Evangelical Christian bodies of Minnesota to present a united front against the tide of intemperance and to devise united efforts to combat the evil.

The Synod of 1873 took strong action against the liquor traffic in an earnest petition to the Legislature to enact more stringent laws to curb it, especially to pass a bill proposed by the State Temperance Union, entitled "An act to restrain the sale of intoxicating liquors, and to provide for damages arising from such sale."

At the meeting of 1879 the Women's Christian Temperance Union presented the following Memorial to Synod: "Inasmuch as the liquor traffic is fraught with evil to the property, homes, health, lives and peace of our citizens, and that in the Church we look for right principles, pure teaching, and good example; therefore we, the committee appointed by the Minnesota W, C, T, U.,

do pray your reverend body that you use only unfermented wine at the Communion; that you require total abstinence from all alcoholic liquors, as beverages, on the part of your members; and that you exert your influence to the best of your ability, to elect to office such men as you know will make such laws as will banish the foul demon alcohol from our state; and if you believe that giving the ballot to women on this subject, will the more speedily effect this change, then we pray you to act in accordance with your deepest convictions of right."

The answer of Synod to this petition is quite expressive of the historic position of the Presbyterian Church with reference to the relations of Church and State as well as to individual liberty.

It is as follows:

1. The right to arrange the details of the Communion Service belongs to each church through its Session; yet we recommend the use of unfermented wine in the Communion.

2. It is not competent for us to institute any other terms of communion or membership in the Church than those prescribed by our Lord Jesus Christ. It is our duty as ministers to preach righteousness, temperance and judgment to come; believing that gospel truth will lead to temperance in life, as well as the practice of every other Christian virtue. We believe our members are thorough abstainers and temperance men and women.

3. Civil and ecclesiastical jurisdiction lying in different planes, the one being secular, the other spiritual, it is not for the Church, in her ecclesiastical capacity, to prescribe the qualifications for office in the State, as enlightened Christian conscience will lead to right voting.

Strong action was from time to time taken on Sabbath observance. The subject was usually considered in the Narrative as well as in other reports but it was not

until a later period that a permanent committee on Sabbath observance was appointed though there are occasional references to a committee on the subject.

The work and objects of the National Sabbath Association, as the organization was called, were heartily approved by the Synod of 1878. A special committee consisting of Rev. William McKibbin, Rev. Daniel Rice, D. D., and Elder H. M. Knox was then appointed to correspond with this National Society with a view of securing a better observance of the Sabbath in our own State. The Synod of 1880 gave special attention to this subject.

The committee appointed in 1878 to correspond with the National Sabbath Association was enlarged by the addition of Rev. R. F. Sample, D. D., and Elder D. R. Noyes. The enlargement of this committee and its exceptionally strong personnel indicated that Synod was aroused to the importance of doing something to safeguard the Sabbath. This enlarged committee, of which Rev. R. F. Sample, D. D., was chairman, presented a strong and extended report in which all ministers connected with Synod were urged to preach on the subject, and it recommended cooperation in the organization of a Sabbath Committee in St. Paul. This committee had carried on quite an extensive publicity campaign by distributing appropriate literature on the subject among ministers and laymen. The Committee's report was in itself a fine document for such a purpose.

The following resolutions presented by the chairman of this committee and adopted by Synod sufficiently indicates its views on this important subject :

RESOLVED, 1. That we earnestly press upon all our congregations the obligation, by precept, example and well directed effort, to maintain the observance of the Lord's Day as required by the law of God, enforced by

the gospel, and grounded in the physical and moral necessities of man.

2. That we expect our congregations to avoid all unnecessary travel on that day, entering upon and completing journeys on that day; to abstain from all worldly pursuits and pleasures, and the employment of sacred time in any way that is in violation of the principles of revelation and detrimental to all spiritual interests.

3. That we urge them in every practical way to discourage the publication, circulation and sale of secular newspapers on the Sabbath and to wholly discourage the publication of religious notices in the Sunday issue of the same, which notices are interpreted as an endorsement of a manifest evil, and present a temptation to secular reading which disqualifies for religious thought and worship.

4. That we recommend all our ministers to preach at least once a year on the subject of the sanctification of the Sabbath and urge them in all their private and public ministrations, as far as possible, to emphasize the value of the Lord's Day both as a religious and a civil institution, without which the Church would cease to exist, vital godliness come to an end and beneficent government be exchanged for despotism or universal anarchy.

5. That we will unite with all the friends of the Sabbath, of every name, in laboring kindly, earnestly and firmly to secure an entire cessation of the profanation of the Sabbath by our railroad corporations, by the publication of the Sabbath dailies, and in every department of trade and business.

6. That our ministers be requested to read this action of the Synod to their congregations at as early a day as possible.

These strong resolutions of Synod undoubtedly voiced the views of not only the ministry and eldership but of

the great mass of the members of our churches, especially of those most active in Christian service.

As was to be expected, these ten years of Synodical life marked the departure of some of the ministers on the roll to the better land. Ten names are to be starred. In the early seventies five of this number were called home.

Rev. David J. Lewis was Stated Supply of the South Bend and Judson Churches, Presbytery of Mankato. He died July 23, 1871, at the age of 64 years, after a comparatively brief service in the Synod. He was born in Wales, and began to preach when only 17 years old, so that while he did not reach an advanced age, he had a long ministry.

Rev. Joseph Butler was a member of the Presbytery of Winona and came to Minnesota for his health in 1863. His active ministry was spent elsewhere, however, and he rendered no regular or continued service in our Synod. He died September, 1872, at the age of seventy-three. What was left of his modest estate was willed, after his wife's death, to Winona Presbytery.

Rev. Isaac DeVoe's name appears first on the roll of Synod of Minnesota in 1869. For several years he served the church at Lanesboro as Stated Supply. In 1872 he was pastor of the Church of Fillmore. He was a member of the Presbytery of Winona and died December 1, 1872, at the age of fifty-seven.

Rev. George W. Jackson died February 27, 1873, aged thirty-seven. He was a member of the Presbytery of St. Paul and had been for some three years before his death. For several years he was laid aside by ill health and therefore was unable to take any active part in the work of the Church. He resided part of these last years in St. Paul and part of the time at Minneapolis. It was in the latter city that he died.

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Rev. James Thompson was a member of the Presbytery of Mankato and a pioneer Home Missionary of Synod. He founded the Mankato Church and was a charter member of the Synod of Minnesota at its organization in 1858. At that time he belonged to the Presbytery of Dakota. Afterward he united with Mankato Presbytery. Until his death he was Pastor Emeritus of the Mankato Church. He rendered a long and faithful service enduring hardship in his work; and is to be numbered among those who laid the foundations of the present Synod of Minnesota. He died October 4, 1873, at the age of seventy-two.

Rev. Theophilus Lowry who died April 23, 1874, at the age of fifty-two is also to be numbered among the pioneer Home Missionaries of the Synod. He was a charter member of the Synod of Minnesota, and was at the time a member of the Presbytery of Blue Earth. He served a number of churches in southern Minnesota. At the time of his death he was pastor of the churches at Sumner and Woodbury, and was a member of the Presbytery of Southern Minnesota.

Rev. Jesse L. Howell was at the time of his death, which occurred May 5, 1875, a member of the Presbytery of St. Paul. He came to the state in early days. From 1870 to 1872 he served the church of Chatfield and was a member of Winona Presbytery. For a while he had charge of the church at Lake City. From 1870 to 1875 he was the Permanent Clerk of Synod. He died at Bloomington, Minnesota, in the forty-ninth year of his age.

Rev. John Mattocks was born at Pearham, Vermont, in 1810. His father had been Governor of the State. He graduated from Middlebury College in 1832. At first he entered the profession of the law, but soon decided to

study for the ministry, graduating from the Theological Department of Yale College in 1838. His first pastorate was at Keeseville, N. Y., where he remained for eighteen years. In 1856 he came to the First Church of St. Paul where he labored nineteen years. In 1860 he assumed in addition to his work as a Pastor, the duties of the Superintendent of Public Schools of the city, a position he filled with great acceptance for ten years. He was a man of scholarly gifts in addition to his devotion to the Christian ministry. Widely known and esteemed outside of his congregation he had a large part in the development of St. Paul and the Presbyterian Church there in early days. He died November 13, 1875.

The latter part of this decade marked the death of two of the honored pioneer Missionaries to the Dakota Indians.

One of these was Rev. Gideon H. Pond of the Presbytery of St. Paul who died January 20, 1878, at the age of sixty-seven. The story of his coming to Minnesota as a Missionary to the Dakota Indians has already been told. While the major part of his life work was devoted to the Indians he rendered many years of faithful service as Pastor of the Oak Grove Church of Bloomington, which grew out of his Dakota work. He continued however to have sympathetic relations with the Indian Mission. For forty-four years he labored within the bounds of Synod as Missionary and Pastor and saw Minnesota grow from a wilderness, inhabited only by savages, to be a great commonwealth of farms, cities, villages, railroads and all that belongs to modern civilized life. He was charter member of the Dakota Presbytery and of the Synod of Minnesota.

Rev. Thomas S. Williamson, M. D., the veteran Indian Missionary, died at his home in St. Peter on June 24, 1879, at the advanced age of seventy-nine. For a number of

years the chords of life had been gradually weakening but he still kept a fatherly oversight over the Dakota Mission of which he was a founder; and his Indian brethren still regarded him as their spiritual leader. To the end he thus lived in close relations to those whom he and his associates had led out of darkness into the marvelous light of the Gospel. He was buried in Greenlawn Cemetery, the old mission burial place, near St. Peter, which has since been made by Synod a memorial to the Indian Missionaries. The following testimonial to his memory, prepared by his life-long associate and friend, Rev. Stephen R. Riggs, D. D., and adopted by the Synod of 1879 fittingly expresses the mind of Synod in regard to Dr. Williamson:

“The Synod of Minnesota is called to record the death of one of its oldest and most honored members, Dr. Thomas Scott Williamson, who died at his home in St. Peter, on the 24th of June last, in the 80th year of his age. It is with profound gratitude to our Heavenly Father, that we recall the very long and abundantly useful life of our brother Williamson, in the work of the evangelization of the Dakotas. His was a grand work. His was a rounded life. Having completed his part in the translation of the Bible into the Dakota language, like one whose day’s work was done, and who heard the call of the Master to go up higher and enter into his reward, he gradually declined until the morning of his release. Blessed life; perfect death; and the glory that follows! Very feelingly does the Synod extend its sympathies to the family of our departed brother.”

Beside these ministers who had passed away, one Elder of long and valuable service was also called home. Hon. William Holcomb, an Elder of the Second Church of Stillwater, died September 5, 1870. He came to the St. Croix Valley in 1839. He was the first Lieutenant

Governor of Minnesota. In the organization of both the First and Second Presbyterian Churches of Stillwater he had an important part. He was the first President of the Minnesota Bible Society. As early as 1843 he labored to secure a line of Sabbath keeping steamboats and ran his own boat on this principle. In public and private life he was a man of influence who commanded the respect of everyone. His death was a great loss to the church and to the State.

During these years as always Synod maintained cordial relations with the other evangelical denominations of the State. With all of them that would respond, Synod was glad to exchange fraternal greetings at its annual meetings, and delegates were appointed for that purpose. Usually one or more representatives of other churches were thus present to express their Christian sympathy with us in our work and to recognize the bond of fellowship that unites us all in a common faith and purpose.

If, at times, such interchange of greetings were omitted, it was from no lack of fraternal interest in each other's work, much less was it the result of any friction or rivalry between us, but the omission arose from other causes, usually from oversight or inconvenience in attendance.

During this decade there was an entire absence of controversy. There were no parties and no divisive questions, involving bitterness of debate or entailing alienation of brethren. Differences of opinion there often were and warmth of discussion; sometimes there was more or less disappointment at the action of Synod on particular questions, but all this was to be expected; yet there was no aftermath of continued ill feeling. It is indicative of this general spirit of harmony not only in the Synod but in the Presbyteries and throughout the churches, that in these ten years, although at every session of Synod

there was appointed a Committee on Judicial Business there does not appear to have been a single case of such business of any kind ever referred to this committee. Indeed the only report made by it, that is found in the minutes, was "no business has come into our hands."

This speaks volumes for the general harmony within the bounds of Synod. It is the more remarkable in that these are the ten years immediately following the Reunion of the two branches of the Presbyterian Church. Such a Reunion, it would be supposed, could scarcely be effected without giving rise to some questions involving judicial action, if not controversy. But the seemingly impossible was accomplished. The union was so perfect that the machinery ran from the start without friction and with no need of judicial adjustments.

During this period, beginning with the first meeting after Reunion, the minutes of the meetings of Synod were regularly printed and distributed among the ministers and churches. This was a vast improvement over the merely written records which practically no one saw but the Stated Clerk, although of course any one was privileged to consult them if desired. Usually 3,000 copies were printed, though one year there were issued 5,000. The expense of their publication was met chiefly by advertisements for a number of years, but afterward they were paid for out of the regular synodical assessment of the Presbyteries. This assessment was usually then about three cents per capita of church membership.

The minutes continued to be written, however, and this manuscript form constituted the official copy that was sent to the General Assembly for review. It indicates the efficiency and faithfulness of the Stated Clerk, Rev. Charles Thayer, that during this decade the records of Synod were approved without exception by every Assembly.

The Synod of 1872 had the temerity to invite the General Assembly of 1874 to meet in St. Paul. But evidently the invitation, if it was considered at all, was not accepted, as the Assembly met that year in St. Louis. At that time the Northwest had scarcely been discovered by the leaders of the church who usually control in such matters.

At the time of Reunion Synod adopted certain Standing Rules for its government and order of business which continued with slight alteration during this period and indeed have undergone little radical change to the present time. These rules were then fifteen in number and provided for the time and place of the annual meeting; for a local committee of arrangements; the officers of Synod; nine standing committees, with an enumeration of their respective duties; the annual observance of the Lord's Supper; a daily devotional service; a free conversation on the state of religion in the churches at each regular meeting; the publication of the minutes, and other rules of minor importance.

These rules provided for an orderly transaction of business and proved their usefulness and wisdom by their practical workings. Though not so provided in the Standing Rules, it was from the first the custom to devote the day sessions to business and the evening sessions to Popular Meetings, as they were called, at which addresses were given relating to the work of the Church and to which the public generally was invited. Representatives of the Boards were frequently heard at these services in popular addresses relating to their work. These sessions were chiefly inspirational or educational in their character and added not a little to the value of the meetings of Synod. They were especially prized by members coming from the smaller towns and the rural districts where they

had few opportunities to hear the leaders of the Church or speakers of note.

At the meetings of Synod in 1873 and in 1874, two notable historic addresses were given by founders of the Presbyterian Church in Minnesota. Rev. Edward D. Neill, D. D., representing the New School wing of the church, spoke at the annual meeting held at Minneapolis in September, 1873, on "Early Days of the Presbyterian Church in Minnesota," and Rev. John G. Riheldaffer, D. D., representing the Old School branch of the church, spoke at the meeting in the following year on "The History of the Old School Presbyterian Church in Minnesota."

Dr. Neill gave a very full account of the beginning and early development of mission work among the Indians and brought his story down to 1858, when the Synod of Minnesota was organized. Dr. Riheldaffer told of the Home Mission work of the Old School branch of the Church which began in 1851; and in which he had had a leading part from the beginning as the founder of the Central Church, St. Paul, the first church of this branch organized in the state.

It was most interesting to listen to the stories of these veterans in the work who could give first hand information of the pioneer days, telling not of what they had heard or read, but of what they had seen and of what they both had had an important part in accomplishing. Both of these addresses were published in the Minutes of Synod.

The attendance at the meetings of Synod was often much smaller than the number of churches and ministers would seem to call for. Every minister was expected to be present if possible, and every church was entitled to send an elder. Usually about one-half the ministers on the roll were present, and about one-fifth of the churches

were represented. When Synod met in Minneapolis or St. Paul the attendance was better, owing chiefly to the fact that so large a part of the Synod was grouped in the neighborhood. The Twin Cities also were easy of access as the railroads centered there. The expense of attendance was a serious obstacle to many. The Synod covered a large territory. Railroad fares were often prohibitory for ministers and elders living far from the place of meeting. Especially was this true of those residing in the Western and Northwestern sections of the state, or out in Dakota. Coming to Synod meant hundreds of miles of travel and a large outlay of time as well as of money. These obstacles to attendance bore specially hard on the home missionaries whose means were limited and who, for the most part, lived long distances from the places where Synod usually met.

To meet these difficulties and secure a better attendance various plans were tried or suggested. Sometimes special appeals were made. Church sessions were particularly urged to send delegates. It was also proposed to make a Synodical assessment that would in part at least, meet the outlay. The latter scheme, however, was not carried into operation, although tried in later years. These measures had some effect probably in increasing attendance but to the end of this period it was inadequate. Thus many ministers and elders lost the benefits that might have been derived from being present and the Synod lost their valuable counsels as well as the inspiration that comes from numbers. The attendance of the Indian brethren of the Dakota Presbytery was specially desired, but their distance meant considerable outlay and their means were limited, so, beginning with the Synod of 1874, an offering was taken at some evening Popular Meeting to help defray their expenses.

Up to 1875 Synod held its annual meeting on the last

Thursday in September, but that year the time was changed to the second Thursday in October, which continued to be the date for a number of years.

The end of this Reunion period finds the number of ministers on the roll 110; the number of churches 139, and the total membership 6,968. This is a net increase in ministers of 28; of churches, 13; and of membership, 2,204. The membership had thus increased proportionately more than the ministers or churches, which indicates that the latter were growing stronger with the years.

CHAPTER VI.

AN ERA OF EXPANSION

1881-1890

The decade following Reunion was a time of slow development. There was progress; some new fields were occupied, old fields were sustained, and in most instances strengthened, but there was no unusual advance, much less any spectacular growth. But the decade that followed was of a different character, especially the first half.

About this time occurred a wonderful tide of immigration into western and northwestern Minnesota, which overflowed into the Dakotas. It was the beginning of that extension of the western frontier line of civilization beyond the Red River and Missouri that was destined in a few years to meet a returning eastward movement from the Pacific Coast. When these two tides met the frontier between civilization and barbarism, which had existed since the days of the Mayflower, was wiped out forever. This general movement began in the Northwest by the filling up of the Red River Valley in the seventies.

Those rich bottom lands became great harvest fields. Villages, towns and cities sprang up everywhere. Out of it all grew the Red River Presbytery, for the Presbyterian Church had a not inconsiderable part in providing gospel privileges for the incoming population. But the surf line of advancing immigration did not stop with the Red River, and the adjacent territory, but pushed its way still further westward across Dakota, until the Missouri River was reached. For years along the river itself, there had been a few scattered towns and settlements but now the country itself was being occupied; and that too by a very different class from the cattlemen and frontiersmen

of a former period. These later immigrants came to till the soil and make permanent settlements. They brought families and built homes; they were farmers, merchants and mechanics. Many of them were highly educated and members of the learned professions. Most of them were young people who had their way to make in the world; and sought in the larger opportunities of a new country advantages which they could scarcely expect to find in the older settled regions. Many of these new settlers were Christian people or had church antecedents. They were anxious therefore to have church privileges, both for themselves and their children. Others, perhaps, felt little need of the gospel personally yet appreciated the advantages of the church and Sunday School for the community and were willing to aid in their support. Even the most careless and indifferent, though they little realized it, needed the gospel message and influence.

Here was the opportunity for the Church. It was a Macedonian cry that was heard from these western plains. Together with other denominations our Church heard the call and realized the need. The Synodical Missionary, the Home Board, our Synodical and Presbyterial Home Mission Committees, all alike responded. The great undivided territory of Dakota was then a part of the Synod of Minnesota. Whatever the obligations of other sections of the Church to answer this call, our responsibility was primary and imperative.

The Home Missionary and Home Missionary effort followed the surf line as it spread westward beyond Iowa and Minnesota. The Iowa brethren, as has already been stated, had an active part and rendered efficient service in carrying the Home Mission standard into that part of Dakota lying west of their own state. But this was but a small section of the great field. Five-sixths of the Dakotas lie west of the Minnesota line. So ours was the larger

opportunity and responsibility. The magnitude of this work is indicated in the report made to Synod in 1881 by the Home Mission Committee of which Rev. C. B. Stevens of Fargo was Chairman.

The following extracts from this report clearly and eloquently describe the great task:

“The work within our bounds assumes at the present time a magnitude and importance that probably never was equalled in all the past history of this Synod, if, indeed equalled within the bounds of any other Synod ever organized in the history of the Presbyterian Church.”

“The limits of the Synod embracing the State of Minnesota and all the Territory of Dakota, contain an area of 230,000 square miles, or one-twelfth part of the entire United States. This region contains a larger proportionate amount of rich arable land than can probably be found in any other equal section of our country. It has treasures of iron, gold and coal, developed and undeveloped, that give promise of a dense population over all its territory, that, ere many years, will probably reach ten million of souls. Our minds struggle to reach the conception of such possibilities, so soon probably to be realized, in all their sublime influence upon the destinies of our country and the world, and upon generations of millions and millions of souls for time and eternity.....

The territory of Dakota, so recently almost wholly unoccupied, is now receiving into its eastern border, for a length of four hundred miles, and a depth of fifty to one hundred miles, a pouring tide of immigration, that during these past three or four years has been pushing, wave after wave, further west, with such swelling proportions as to promise in Dakota what—and more than a repetition of what—was done twenty years ago in Southern Minnesota, and twenty-seven years ago in Iowa. Already Dakota Territory contains a population of from

one hundred and fifty to two hundred thousand souls, and that of immigrants of an intelligence, enterprise and prospective influence, never excelled by any class that ever occupied any new land . . . The Southeastern part of Dakota is receiving ministers and establishing churches, under the efficient leadership of Rev. A. K. Baird, with such rapidity, and yet so quietly, that the material from which to organize a large Presbytery of sixteen ministers and twenty-two churches was collected before our Synod had fairly realized that there was work there to be done. Northeastern Dakota has had a religious development equally marvelous."

This report evidences how rapidly the work was growing in Dakota, yet the need was increasing faster than the churches were multiplying. Neither men nor means were available to keep up with the incoming population. The veteran Synodical Missionary, Rev. D. C. Lyon, with all the assistance he could secure, could not properly cover the field; and his efforts to do so were fast sapping his strength. Such was the situation in 1881.

The next year (1882) thirty-five new churches were reported organized. Of these eighteen were in Southern Dakota, and fifteen in the Red River Presbytery.

In the following year, 1883, forty-six were added to the roll. All but two of these were in Dakota. Thus in two years nearly eighty churches had been organized in this vast new field. In the Minutes of the General Assembly of 1881, the Synod of Minnesota was reported as having 116 ministers and 142 churches. The Minutes of 1884 show 187 ministers and 246 churches. This is an increase in three years of approximately 71 per cent in the number of ministers and 73 per cent in the number of churches. Certainly this is church expansion on a rapid scale. But this expansion was not confined to the Territory of Dakota and Northwestern Minnesota.

In the early part of this decade the cities of St. Paul and Minneapolis began that marvelous development that attracted the attention of the whole country and in a few years made them both assume metropolitan proportions. As the country to the West, as far as the Rocky Mountains, began to fill up with settlers, the Twin Cities felt the stimulus of the movement since they were the natural distributing points for the trade of this vast region. Transcontinental lines of railway, one after another, began to be built or were projected which had their eastern terminals in these cities. All this meant a rapidly increasing urban population. There was naturally rivalry between the two cities as to which should grow the faster. Some ardent partisans thought that while their own city grew the other would dwindle or be left far behind in the race, but the same general causes that built up one built up the other. This was inevitable, so that while one might out-speed the other both were destined to become great commercial centers.

All this was the opportunity and the call for the Church:

During the ten years following Reunion only one new church was organized in each city: the Dayton Avenue Church in St. Paul, and the Franklin Avenue Church (now Vandenburg Memorial) in Minneapolis. Both were started in 1874. Before that no new church had been organized in either city in nearly twenty years. With these two additional churches, there were four in each city: namely, First, Central, House of Hope and Dayton Avenue, in St. Paul; and First, Westminster, Andrew and Franklin Avenue, in Minneapolis. Only two of these churches, the House of Hope and the Westminster, had much numerical strength, the former having, in 1881, 485 members, and the latter, 504. The total mem-

bership of the four churches in St. Paul at that time was 983, and of the four in Minneapolis, 826.

It was several years before the growth of the two cities was indicated by the organization of another church in either city. But in the early eighties, with the rapid increase in population, the Presbyterians of both cities began to realize their opportunities and responsibilities. New resident districts were being opened up that presented inviting fields for the establishment of missions and churches. Accordingly, various favorable locations were occupied, Sunday Schools were started and neighborhood groups of people were gathered in missions. A number of these soon developed into organizations strong enough to justify the formation of churches. Thus the work grew and spread.

As a result, in 1885, St. Paul had eight churches and Minneapolis nine. The new churches in St. Paul were Goodrich Avenue, East, Merriam Park, and Westminster. The new organizations in Minneapolis were Bethlehem, Bloomington Avenue, Highland Park, Fifth and Shiloh.

In 1888 the names of two others appear in the list of St. Paul churches: namely, Macalester and Ninth; and two new organizations are found in Minneapolis, House of Faith and Hope. At the end of this period, 1890, St. Paul had fifteen churches, the new ones being Augustana and Bethlehem (German), Arlington Hills, Knox and Warrendale. Minneapolis had twelve churches, the new one being First Swedish. The total membership of these fifteen churches in St. Paul was 2,664, and of the twelve in Minneapolis was 3,241. There were also in both cities missions that had not as yet been organized into churches but whose membership is included in these statistics. Thus in these ten years, the churches in the Twin Cities had increased from eight to twenty-seven and the total membership from 1,809 to 5,865.

A few of these churches are not found on the Roll to-day. Some were consolidated with other organizations and some died from a lack of support or from other causes. In growing cities the character of the population changes in different localities. The kind of people who sustain a Presbyterian Church may move away and a very different class, usually foreigners, move in, so that gradually the church may lose its natural constituency. The result is the weakening of a church and sometimes its extinction. While this is to be regretted, it is inevitable in a growing, changing city, and must be provided for, in any large plans for city evangelization. It by no means follows, however, that because a church thus passes away after a comparatively brief period it is a failure or should not have been started. That is often as unjust a conclusion as it would be to say of an individual whose good life and influence were brought to an end by an early death that his life was a failure and he had better never have been born. While they lived these churches blessed many lives; they exerted an influence for good that was wide spread and will abide. Eternity only will show the number of people, old and young, who thus have been led into right paths and enriched in spiritual things through these short lived churches.

But with a few exceptions the churches of this expansion period not only lived but have grown stronger with the years and are today centers of influence in their respective communities.

The increase of churches within the limits of Minnesota was by no means, however, confined to the Twin Cities. Into every portion of the state people were flocking from all parts of our land and also from foreign countries. Rich soil, cheap lands, great and varied natural resources, healthful climate, almost limitless opportunities for advancement were the allurements that in

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increasing numbers attracted these settlers. The northern part of Minnesota, moreover, with its boundless forests was being made accessible by the introduction of railroads. The agricultural portions of the state, therefore, were by no means absorbing all the immigrants. They also began penetrating the great forests to the North, following the track of the lumberman. The lumber industry, rapidly growing, meant new towns and settlements, which, with the wild and ungoverned life, characteristic of such places, sadly needed the restraining and elevating influence of the gospel.

Thus the opportunity grew over practically the entire state. In the year 1881, within the portion of Red River Presbytery, as then constituted, that lay within the bounds of Minnesota, there were eight churches; in 1891, there were twenty-eight in the same territory. Within the bounds of St. Paul Presbytery, as then existing in 1881, there were forty-five churches; in 1891, there were sixty-eight. Many of these were outside St. Paul and Minneapolis. Not a few were in the area now included in Duluth Presbytery. There was no such marked increase in the number of churches in the Presbyteries of Mankato and Winona, chiefly because, while there was a decided growth in the population, there were not many new towns started, the settlements and cities already existing absorbing the majority of the immigrants who did not take up land. Most of the churches in these Presbyteries grew stronger in numbers, however, so that the total church membership shows a decided increase in Mankato Presbytery, though in Winona Presbytery the total number remained about the same.

The general expansion during these years is reflected in the changes in the Presbyteries and their multiplication. New Presbyteries were formed, old Presbyteries

were divided and there was a general readjustment of Presbyterian boundaries.

At the beginning of this period there were five Presbyteries, viz.: Dakota (Indian), Mankato, Red River, St. Paul and Winona. In 1881 the Presbytery of Southern Dakota was erected, consisting of twelve ministers, the majority of whom came from the Synod of Iowa, and twenty-two churches, most of them hitherto connected with the Presbytery of Ft. Dodge of the same Synod. Five, however, belonged to Mankato Presbytery. The new Presbytery embraced all the lower part of Dakota lying south of the forty-sixth parallel.

The next year the fast growing Presbytery of Red River which embraced most of Northwestern Minnesota and all of Northern Dakota was divided into three parts, as follows:

I. That portion lying north of parallel forty-eight degrees of north latitude was designated as the Presbytery of Pembina. It consisted of six ministers and nine churches.

II. The section lying between parallels forty-seven and forty-eight was constituted the Grand Forks Presbytery. This Presbytery had assigned it nine ministers and eleven churches.

III. All the territory remaining of the Presbytery, retained the name of Red River. This left in the Presbytery, twelve ministers and eighteen churches. The latter Presbytery was made the legal successor of the former Red River Presbytery.

This was a wise division of the Presbytery as its former bounds were too extensive for efficient work and oversight. The new Presbyteries, including what was left of Red River, were sufficiently strong in number of ministers and churches for efficient administration; and they each covered territory large enough to tax the resources

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of the Church for their proper Home Mission supervision and development.

The Synod of 1883 took further action in readjusting Presbyterian bounds. The Presbyteries of Red River, Grand Forks and Pembina, as above defined, were dissolved. Red River Presbytery was reconstituted to consist of the eight counties in Northwestern Minnesota. This restored the boundaries of the original Presbytery of Red River, erected in 1879, except that no territory in Dakota was included. This readjusted Presbytery enrolled eighteen churches and ten ministers. The Presbytery of Northern Pacific was erected, consisting of fifteen ministers and twenty-one churches. This Presbytery covered territory described as including that portion of Dakota lying between the forty-sixth parallel of north latitude, and a line described as follows: "Beginning on the Red River of the North, at the point where it is met by the south line of Traill, Steele and Griggs Counties, thence westward along said line to the west line of Griggs County, thence northward along said line to the eleventh standard parallel, and thence westward along said parallel to the west line of Dakota Territory."

The third Presbytery constituted was the Presbytery of Pembina, embracing "that portion of Dakota lying between the Presbytery of Northern Pacific, just constituted, and the north line of Dakota Territory." This Presbytery was declared to be the legal successor of the Presbyteries of Grand Forks and Pembina just dissolved.

At this same Synod the Presbytery of Southern Dakota was also divided into three Presbyteries, namely: Aberdeen, Central Dakota and Southern Dakota.

I. The Presbytery of Aberdeen included all the territory of Dakota lying east of the Missouri River, and south of the forty-sixth parallel and north of the south line of Deuel, Hamlin, Clark, Spink, Faulk and Potter

Counties. It included fourteen churches and enrolled nine ministers.

II. The Presbytery of Central Dakota embraced all of Dakota Territory lying south of the Presbytery of Aberdeen and north of the south line of Moody, Lake, Miner, Sanborn, Jerauld and Buffalo Counties. It enrolled fourteen ministers and nineteen churches.

III. The Presbytery of Southern Dakota covered all the territory south of the Presbytery of Central Dakota and east of the Missouri River. It included eleven ministers and nineteen churches.

These readjustments, with the erection of new Presbyteries, were necessitated by the ever expanding field. Both the Dakotas were rapidly filling up. New churches were being organized and new stations occupied almost weekly, sometimes even daily. Churches that were weak today were strong tomorrow. On every hand the work was being pushed as the Home Missionary followed the surf line of the advancing population.

This fixing of Presbyterianial bounds was necessarily, at first, tentative and experimental. With the development of railroads and means of communication, as well as the varying population in different sections and the changing balance of church strength in the several parts of the field, what was a proper distribution of forces at one time would soon become unsatisfactory. To avoid ill balanced and inefficient Presbyteries it was necessary, therefore, again and again to alter the bounds of some, to divide others and to erect some altogether new. As the result of these changes in the Presbyteries and the addition of new ones the year 1883 saw the total number increase from six to ten, viz.: Aberdeen, Central Dakota, Dakota (Indian), Mankato, Northern Pacific, Pembina, Red River, St. Paul, Southern Dakota and Winona.

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These ten Presbyteries enrolled 187 ministers and 246 churches.

This marked high tide in the development of the Synod up to this period.

With the erection by the General Assembly of 1884 of the Synod of Dakota and the erection of the Synod of North Dakota by the Assembly of 1885, the Synod of Minnesota lost six of her ten Presbyteries, nearly two-thirds of her territory and over one-half of her churches. It was to be many years before the loss thus incurred was regained by the development of churches and Presbyteries within the limits of Minnesota. Yet the loss was more a matter of rejoicing than lamentation since it meant that God was blessing the work and enlarging the boundaries of the Church.

There was one phase of this division, however, that was felt more keenly than any other, especially by the older members of Synod and that was the loss of the Dakota Presbytery. This was the oldest of all the Presbyteries. It linked the far away past with the present, binding the Minnesota of the wilderness and the savage, with the Minnesota of the farm and the city. It was the embodiment of the truth our Lord uttered that the "field is the world," for in itself it presented the work of both Home and Foreign Missions. While the names of most of the pioneer Indian missionaries no longer appeared on the roll of Synod, there were Indian brethren, members of this Presbytery, who attended the meetings and whom its members had learned to know and respect. In every sense they were "brethren in the Lord." It was not, therefore, without a pang that the members of Synod realized that these brethren would no longer be with them at the annual gatherings. The boundaries of the Dakota Presbytery had always been racial rather than territorial but as the Dakota Indians had long since been

removed from the State and were now living in the Territory, of Dakota it was only natural, almost inevitable, that the Presbytery should belong to the new Synod. So, while regretting the separation, no members of Synod made protest, or could make protest, against the change.

The expansion of this period was not confined to an increase in churches and Presbyteries. In Christian Education there was a marked and permanent advance.

An account has already been given of the early efforts of Rev. Edward D. Neill, D. D., to found, under Presbyterian auspices, an educational institution of collegiate rank. These efforts resulted in the establishment of the Baldwin Preparatory School and in securing the original endowment of the proposed Macalester College. The various steps and negotiations leading up to an agreement between the Synod and Trustees of this foundation, whereby Macalester College was adopted as a Synodical institution, have also been related.

But all this was preparatory. The college itself was then a scheme, not a realization. The foundation had been laid but the superstructure was yet to rise.

At the meeting of Synod in October, 1881, the report of its Committee on Cooperation with the Trustees of Macalester College and the report of the Sub-Committee of the Trustees were presented. In the former report it was stated that in conference with the representatives of the College, the project of raising the sum of \$30,000 to endow the President's Chair was considered and a definite plan to secure this endowment had been adopted by the appointment of Rev. Daniel Rice, D. D., as Financial Secretary, to make a canvass of the Synod in the interests of this fund and the appointment of Elder H. Knox Taylor of the House of Hope, St. Paul, to be Treasurer of the same. It was further stated that arrangements had been made for the sale of the College property in

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Minneapolis for \$40,000. Besides this, a Syndicate, composed of certain Trustees of the College, had been formed, which had purchased a tract of land, lying midway between St. Paul and Minneapolis, known as the Holyoke Farm, and consisting of 160 acres. This tract, it was stated, had a frontage of half a mile on Summit Avenue, and half a mile on Snelling Avenue. The price paid for this land was \$150 an acre. It was the proposition of this Syndicate to either donate to the College a tract of forty acres, facing on Summit and Snelling Avenues, for the College buildings and site; or to sell the whole tract to the College at the purchase price of \$150 an acre. With an active real estate market and the then rapid growth of the Twin Cities it was thought by some that the purchase of the entire tract by the College would prove a most profitable investment, enabling the College not only to obtain a choice and ample campus, free of cost, but to realize large profits by the sale of the balance of the tract.

Both propositions of this Syndicate were generous and alluring, but the first was finally accepted, as on the whole wisest and safest. The second involved uncertainties; and had in it speculative elements that were considered advisable to avoid. By this gift of forty acres of choice land in a choice location Macalester College was provided with a campus that was ideal and still remains so.

One of the chief advantages of this site was that while convenient to both Minneapolis and St. Paul, it lay within the limits of neither. Therefore the College could not be considered as having any closer identification with the one city than with the other. It was the desire of its friends that it should be regarded as a Synodical, not a local institution. The provisions of its charter as well as other considerations required that it be situated "near the Falls of St. Anthony," but it was the plan of every-

one that no discrimination between the two cities should be made in its location. Few, if any, at the time realized what the growth of a few years would bring to the Twin Cities in the way of expansion. As they rapidly grew in population their limits were enlarged until those of St. Paul were extended from Lexington Avenue westward to the river. The College was thus brought within the corporate limits of the city. This inclusion, however, was strenuously opposed by the Trustees and friends of the College as prejudicial to its interests. Their protests, however, were unavailing and the extension was effected. Since then, however, as before, the whole conduct of the institution has been along the broadest Synodical lines. It has found its support and its students from all parts of the State. In location only does it belong any more to the Capitol City than it belongs to every section of the Synod.

The work of raising the \$30,000 endowment for the Presidency of the College was vigorously pressed by the Financial Secretary, Rev. Daniel Rice, D. D. To this amount was afterward added \$15,000 as the Synodical contribution to the proposed women's college at Albert Lea. Thus the goal of the effort was \$45,000, a sum that, at the time, presented a large undertaking. While everyone was hopeful for the result, some were by no means sanguine. This was before the days of financial "drives" and "whirlwind campaigns." The Church had not then the wealth that it possesses today. Progress, however, was made. The Financial Secretary was able to report at this meeting of Synod that \$14,794 had been subscribed. Synod, by resolution, pledged itself to raise the full amount and the cause was earnestly recommended to the churches for generous support according to their ability. Subsequently the total amount was apportioned to different sections of the State. One-third was assigned

to St. Paul, one-third to Minneapolis and one-third to the rest of the State. Five thousand dollars was added to the \$45,000 to cover the expenses of the campaign and possible shrinkage in subscriptions.

The Secretary, at the next meeting of Synod, reported that his canvass had been made, during the year, chiefly outside the Twin Cities. Everywhere he had been welcomed with a sympathetic hearing and usually a generous response. The total amount subscribed was \$13,000, which was nearly the full quota of this division of Synod. Considerable sums also had been contributed by the churches of St. Paul and Minneapolis, though the systematic canvass of these cities was to come later.

But while there was a general interest and response, the goal was by no means attained. In every such task there is usually a point reached where the wheels drag. So Synod felt moved to renew its appeal to the churches and friends of the College to support the effort and to bring it to an early and successful conclusion. February 1, 1883, was fixed as the time for reaching the goal, as this date marked the expiration of the second year of the engagement of the Financial Secretary. At the next meeting of Synod he was able to report seventy churches, fifty ministers and more than forty Sabbath Schools as stockholders in Synod's colleges.

The \$50,000 was in sight, but as several thousand dollars of this was in the form of verbal assurances and not in definite subscriptions, there was some further delay but the full amount was realized in due time.

At the meeting of Synod at Rochester in October, 1884, Dr. Daniel Rice, Chairman of the Committee to Nominate the President for Macalester College, reported nominating Rev. Thomas A. McCurdy, D. D., pastor of the First Presbyterian Church of Wooster, Ohio, for that position.

After some negotiations Dr. McCurdy was duly elected by the Trustees; and having accepted the position was on the ground in November, 1884, to begin work preliminary to opening the College. He visited widely the churches of Synod to awaken interest in the project. A strong effort was made by himself and the Trustees to secure at least a hundred thousand dollars endowment and funds for current expenses when the College should be opened. The efforts to raise endowment, however, at this time were practically fruitless. The Presbyterians of Minnesota did not then fully realize the need of such an institution. It was thought by many that the State University and other colleges, already occupying the field, were sufficient. It was necessary, therefore, that the natural constituency of the College be educated in this matter, yet, it was not for years after and until the success of the College had justified its existence, that the wisdom of its establishment ceased to be a subject of debate. Especially was all this true of men of means whose support of any large scheme for endowment was essential to its success.

Yet in spite of these difficulties and discouragements the project was continued. A large and commodious building was erected on the campus. A faculty, small in numbers, but well chosen, was secured; a group of students was obtained and on September 16, 1885, the new building was dedicated and the College was opened in the presence of a large company of friends. It was pre-eminently a venture of faith and many years were to elapse before that faith became sight.

The educational activities of this period were not, however, confined to Macalester College. When the project of establishing a Synodical college was first considered and it was proposed to adopt Macalester, if satisfactory arrangements could be made, the citizens of Al-

bert Lea, under the leadership of Rev. Russell B. Abbott, D. D., pastor of the Presbyterian Church of that place, made generous proposals to have the institution located in their own city. Their deep interest was indicated in an offer to contribute \$20,000 to the institution if it was so located. Of this amount \$15,000 was to be in cash; \$2,500 for a site and \$2,500 in railroad transportation.

No such offer had come from any other city or section. This liberal proposition, both in the deliberations of Synod's Committee and on the floor of Synod, was carefully and sympathetically considered, but there were serious objections to its acceptance. The chief of these was that the charter restrictions of Macalester College as to site seemed to forbid it being located at such a point. The College was to be established "near the Falls of St. Anthony," and Albert Lea was a long distance from those Falls. It was the opinion of legal advisors that the endowment might be jeopardized if this site was chosen. For this reason, if for none other, it was not likely that the Trustees of Macalester could consent to such a location. So, if Macalester was to be adopted as the Synodical institution, the proposition of Albert Lea could not be entertained. Liberal and alluring as was the offer of its citizens, Synod felt therefore, that its acceptance would mean the loss of Macalester and its endowments, and there would thus be in the State two similar educational institutions under Presbyterian auspices, which would almost necessarily be rivals; and which would certainly divide the support, financial and otherwise, of the Synod.

The friends of the Albert Lea movement realized all this, and so presented a second tentative proposition which was for Synod to establish two collegiate institutions which should be of different character, one for young men and one for young women. The former to

be presumedly Macalester College, and the latter a new institution to be located at Albert Lea. If this proposition was favorably considered the citizens of Albert Lea would agree to make the same contribution of \$20,000 to the institution that they had promised in their first offer.

This plan came as a surprise. It had never entered the thought of Synod or of those who were interested in this educational project to found two institutions. The establishment and proper support of one was considered a task that would tax to the utmost the faith and resources of the Church, but, appreciating the generosity and interest of the citizens of Albert Lea, realizing also the advantages of having two such institutions, if this was feasible, Synod, without much deliberation, but with a good deal of enthusiasm, adopted unanimously and by a rising vote the following resolutions at their meeting in October, 1880:

RESOLVED, 1. That this Synod deems it wise and expedient to found a Female College under its patronage and fostering care.

RESOLVED, 2. That whereas the citizens of Albert Lea have offered a large sum conditioned upon the erection of a Synodical college at that place; therefore this Synod proposes to them that if they will turn over to this Synod the subscription they have made to the amount of at least \$15,000, on condition that the Synod secures an amount equal to what they offer, for the purpose of founding a Female College at Albert Lea this Synod will undertake to raise an equal sum, and will, if successful in this effort, locate a Female College at that place, under its care and direction; the Albert Lea subscription to be placed in the hands of Synod as soon as the amount to be furnished by Synod is secured.

RESOLVED, 3. That a committee be appointed of which Rev. Russell B. Abbott, D. D., shall be chairman,

to meet the Albert Lea subscribers and learn their will; and if they shall agree to the proposition above made, this committee shall undertake to raise the amount required from the Synod; subscriptions to which shall be valid on condition that the amount of at least \$15,000 shall be secured.

Besides the chairman, the other members appointed on this committee were: Revs. H. A. Newell, R. F. McLaren, S. F. Drew, with Messrs. J. R. Miller and B. West.

On the recommendation of the committee the following were appointed as the first Board of Trustees of Albert Lea College for Young Women: Rev. Russell B. Abbott, D. D., Messrs. H. D. Brown, D. G. Parker, W. P. Sargeant and Frank Hall, all of Albert Lea; Richard Chute of Minneapolis; William Mitchell of Winona; William B. Dean of St. Paul; Rev. J. B. Little of Mankato; Rev. George F. McAfee of St. Peter; Rev. H. A. Newell of Rochester; William Conkey of Preston; and J. F. Dawson of Winnebago City.

This Board was authorized to receive funds, to select a site, to secure a charter, to organize the College, erect buildings, select a faculty and to perform all other duties properly belonging to such a Board. Thus the scheme of a second Synodical College was launched.

It was believed and represented by the friends of this movement that Albert Lea College would be no such tax on the financial resources of Synod as Macalester was likely to prove. After the proper buildings and equipment were secured it was hoped that the College would be nearly, if not quite, self-sustaining. Endowment was desirable and needed; it would come in time but it was not an immediate necessity and for it the College could wait for some years at least. If help was needed to supplement the current revenue of the institution or to meet special needs it would not be for large amounts. These

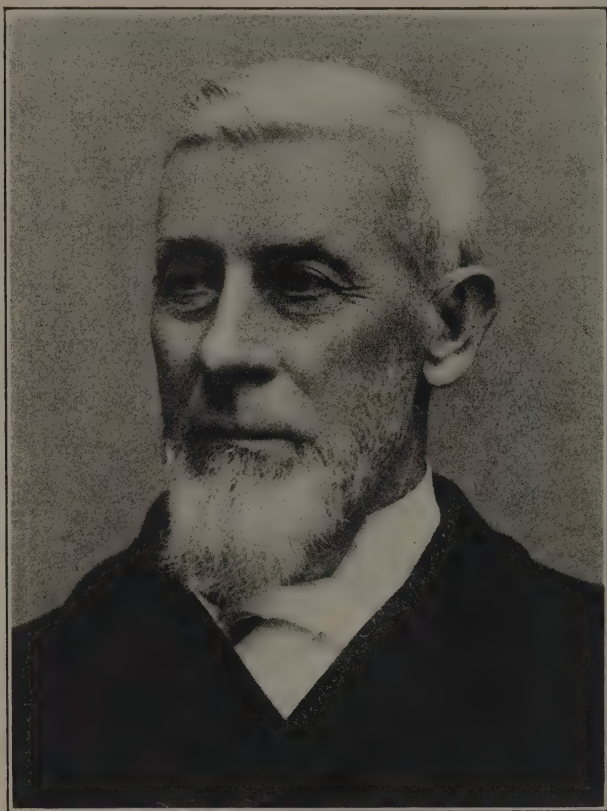
expectations were in a measure fulfilled, but not sufficiently so to escape debt and deficits. Notwithstanding the generous financial support given the College locally and by friends outside, it was to become increasingly difficult through the years to meet its expenses and to provide needed equipment.

The wisdom of Synod in attempting this double task of starting two Synodical colleges was seriously questioned at the time and has been more seriously questioned since, but it seemed to the best judgment of the great body of its members the proper course to take. It is doubtful even now, with Albert Lea College extinct, if their action was unwise. True the College did not succeed as was hoped for and was finally obliged to close its doors, but while it lived it did splendid work. Hundreds of young lives were trained in the right way and fitted for the life that now is as well as that which is to come. For many years it was thus a beacon light of knowledge and a center of Christian influence for the young womanhood of Southern Minnesota. Such an institution is to be judged, not by the test of endurance, but of service, and while Albert Lea College lived it served well its day and generation.

As Rev. E. D. Neill, D. D., was the father of Macalester, Rev. Russell B. Abbott, D. D., was the father of Albert Lea. Without his initiative and persistence it never would have been born, and without his devotion and self-sacrifice it would not long have survived. Himself an experienced educator, with his heart in such work, when once the College was started it absorbed his chief thought and energies. Some might, at times, question his judgment, no one could question his devotion. The founder and first President of the institution, he had a leading part in its development and expended a large portion of his private means in keeping the College alive.

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For his heroic efforts and sacrifices for the institution his name should be held in grateful remembrance by all friends of Christian Education.



Rev. Russell B. Abbott, D. D., Founder and President
of Albert Lea College

Albert Lea opened its doors on September 8th, 1885, with Miss Laura S. Watson as Principal and thirty-one students in attendance, seventeen of whom were boarders. The institution was, from the first, thoroughly Christian in spirit and in instruction. The Bible and the

Shorter Catechism were regularly studied; and the whole atmosphere of the College was favorable to faith and highest ideals. Everything promised well for the future of this institution provided only the necessary funds for its operation could be secured.

Both Synodical institutions, Macalester and Albert Lea, during the rest of this decade, made vigorous and faithful efforts to advance despite their lack of funds and proper equipment. In these efforts they were, in large measure, successful. Macalester closed its first year June 16, 1886, with an enrollment of fifty-eight. This number of students exceeded expectations. Most of these young men were taking preparatory courses but a Freshman class had been organized. Thorough work on the part of the students, good discipline, and a marked degree of enthusiasm were reported.

The second year found most of the old students in their places, with others added, making the enrollment seventy-eight, sixteen of whom were in college classes. These students represented eight states, which showed that already the College was becoming favorably known outside Minnesota. The enrollment of seventy-eight at the beginning of the year was increased to eighty-three at its close. This year marked the coming of Prof. James Wallace, Ph. D., to take the chair of Greek, made vacant by the death of the lamented Dr. McFetridge. He has continued to be identified with the faculty to the present time; and the successful conduct of the institution and even, at times, the maintenance of its life has been largely due to his efforts and self-sacrificing devotion to its interests.

In the report of the Trustees made to Synod in October, 1888, which marked the beginning of the fourth year of the College, there were ninety-two students present at the opening in September, with nine admitted later,

making the enrollment this year pass the one hundred mark. This was a fine showing for so young an institution. Forty-five of the total number of students were in college classes. At the close of this fourth year, on June 12, 1889, in the newly completed college building, the first commencement was held. A class of ten young men was graduated. The close of this decade marked the retirement of Dr. T. A. McCurdy from the Presidency. During the five years of his incumbency, the College had been started, and had made gratifying progress in face of financial difficulties which to a President of lesser faith and courage might have seemed insuperable. Perhaps Dr. McCurdy's greatest contribution to the College in these first years was his wise selection of a faculty. With professors less capable or acceptable, the institution would scarcely have survived the struggles of that formative period.

The record of Albert Lea College during these five years was similar to that of Macalester, in that it was a period of struggle and of progress. The first and trial year was successful. The income almost met expenses. The total number of students present during the year was fifty-one. These students represented four states. Most of them, as was to be expected, were in the preparatory department. The opening of the second year found every room taken, with more boarders than could be accommodated. The increased attendance necessitated a larger force of teachers. The need of another building was urgent; and a new dormitory was projected to cost about \$12,000. Some funds had been promised for these improvements but the amount required was far from being reached.

Encouraging reports from the Trustees were made to the Synod of 1887. There was no lack of students but the need of accommodations and equipment still re-

mained. Six teachers, including the Principal, constituted the faculty. The income promised to nearly, if not quite, meet the expenses. The beginning of a philosophical and chemical apparatus was reported; a library of some 1,300 volumes had been gathered; a Young Woman's Christian Association had been formed; and the outlook was in every way encouraging. In 1888 the full number of college classes were reported; the new building had been begun, but the much needed funds to complete it were far from being subscribed; and the Trustees were reluctant to build faster than their resources would warrant. The following year some financial embarrassment was noted owing to the failure of Synod, through its churches and constituency, to provide the funds that were expected. A bequest from Rev. Daniel Rice, D. D., estimated to be worth \$50,000, was reported but as the property was in real estate its value was uncertain and time would be needed to realize on the legacy. Beside it was given for endowment and was not therefore available for buildings.

A new Principal, Miss Ella Young, was reported this year. At this meeting of Synod a collection was taken for the College which realized \$1,358. The institution was by resolutions heartily endorsed.

The condition of the College at the end of this decade was very much the same as it had been. In every way, except in finances, it was prospering. Commencement exercises were held in June, 1890. There were three graduates. The Senior Class, numbered four; the Junior six and the Freshmen nine. The first section of the main building had been completed. This considerably increased the debt of the College. The faculty at this time consisted of eight teachers. Good work was being done in the institution and a splendid spirit prevailed.

At the meeting of Synod in October, 1890, a Visiting

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Committee of ladies and ministers was appointed to visit the College and, in a general way, cooperate in furthering its interests by suggestions and oversight. Mrs. E. C. Mason of Ft. Snelling was made chairman of this Committee. Both Macalester and Albert Lea were recommended from year to year to the Board of Aid for Colleges for annual appropriations.

While, during the first half of this decade, the major effort of the Synod was occupied with the expansion of its Home Mission field, and during the latter half with the establishment of its Synodical colleges, the general work of the Church, through its various agencies, was by no means neglected. A Synod, no more than a single church or a single individual, can afford to expend all effort and thought on itself. Beyond the bounds of Synod lies the church at large; and beyond the church at large lies the great world which our Lord calls "the field." To limit thought and effort to local needs is to lose that vision of world-wide opportunity and responsibility, which is essential if the Church is to truly prosper even in its home field.

The work of all the Benevolent Boards of the Church, therefore, was presented at each meeting of Synod. The great cause of Foreign Missions, for example, received constant attention not only in the Synod, but in the Presbyteries and in almost every individual church of any numerical or financial strength. Sometimes indeed, this cause was not presented to congregations, for there was no pastor or the matter was overlooked, for, as has been said, these were the crude days of "annual" contributions to the Benevolent Boards. It was easy, with the pressure of other demands, to let the year slip by and nothing done. This was true of all the Boards, but when Foreign Missions was presented and the people had an opportunity to give, there was always a response, often a

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generous one. Of the 141 churches on the roll of Synod in 1881, 87, or almost two-thirds, contributed to this cause. The banner Presbytery was Dakota. Every one of its ten churches gave to Foreign Missions. The total amount given by this Presbytery was \$398.00, or fifty cents per member. Evidently the missionaries had instilled into the minds of these Indian brethren the great truth that the "field is the world."

The total contributions of the whole Synod to this cause that year were \$3,513.00. The average gifts per member, however, did not reach the standard set by the Dakota brethren.

The contributions to Foreign Missions during the latter part of this decade received a very large increase by the generous contributions of an Elder in the Central Church of St. Paul, Mr. R. P. Lewis, who for the last four years of the period sent each year to the Board a very large check, so that the gifts of this church rose from \$1,964 in 1886, to \$12,964 in 1887, with corresponding amounts for the following three years. This made St. Paul the banner Presbytery in the Presbyterian Church in offerings to Foreign Missions for one or two years, the gifts per capita being nearly \$4.00. This involved no special credit to the churches or members generally and when the ability of this devoted Elder to give in this large way ceased, the contributions of the Presbytery to Foreign Missions returned nearer to the old level. Yet there was advance. The total contributions of the Synod to this cause in 1881 were \$3,513. In 1890, leaving out the special gift just referred to, they were \$11,739, an advance of more than three fold. The membership had not increased quite two fold. So there was progress. Doubtless part of this advance was due to increased ability, for the whole state was growing richer, but it was due even more to ten years of persistent educational effort

on the part of Presbyteries and pastors, to promote more intelligent, systematic and generous giving. Especially was it due to the consecrated efforts and gifts of the women of the churches.

The psalmist says, "The Lord giveth the word. The women that publish the tidings are a great host." That utterance seems prophetic of the part the women of the Church were to have in the proclamation of the gospel by the modern Church.

John R. Mott has said, "The women's missionary organizations constitute the most enterprising, the most aggressive, and the most fruitful agencies for the promotion of missionary interest now at work in the churches."

This has been preeminently true of the women of our Synod. While the men had little or no organization to promote this cause, the women of the churches were being rapidly united in missionary societies and the children in missionary bands. This movement began and had made considerable progress in the previous decade but now it was being pushed with much greater energy and success. The leading spirit and executive head of this work was Mrs. Charlotte O. Van Cleve, of sainted memory. Herself born in the West when the West was a wilderness and foreign mission soil, most of her life being spent near the border line between civilization and barbarism, she had a deep realization of the need of missionary effort and herself had witnessed the power of the gospel to save men and women of every condition. Her later years, therefore, were specially consecrated to the work of inspiring, guiding and organizing the women and children of the churches of Synod in this great department of Christian activity. She visited widely among the churches and Presbyteries, guiding and stimulating the women and young people in this service. Frequently she appeared before Synod to report or give addresses

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on woman's work in foreign fields. By these addresses and appeals, especially by her own earnestness and devotion to the cause she represented, she thus greatly stimulated the interest of both ministers and elders in this



Mrs. Charlotte O. Van Cleve, President Women's
Synodical Foreign Missionary Society, 1885-1898

work, giving them new visions of its importance and possibilities. The marked degree to which the Synod of Minnesota, through the years, has supported Foreign Missions has been largely due to the inspiration and lead-

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ership of "Mother" Van Cleve. So long as she is remembered this cause will not be forgotten.

While the work of the Women's Foreign Missionary societies had received frequent notice and commendation at the meetings of Synod it was not until this decade that an official report was presented by the Women's Synodical Society. These annual reports have been regularly made to the present time. They have always been heard with pleasure and since 1883 have been usually printed in the proceedings of Synod. A list of the officers of the Women's Society have found a place also in the appendix of the minutes.

In this first recorded annual report it is stated there were 89 societies in the churches, an increase of 16 during the year. The total number of members was 1,301 and the total contributions for the year, \$3,084.33, an increase of \$841.79 over the previous year. Some 300 copies of missionary magazines were taken and numerous young people's societies were reported as having been organized. During this decade the receipts of the societies and the number of members more than doubled. This evidenced the growing interest of the women in this great enterprise and their increasing liberality.

But the missionary interest of the women of the churches was by no means confined to the Foreign field. Other similar organizations labored with equal fidelity and success in the Home field.

The missionary spirit is all embracing. It draws no rigid line between these two spheres of activity, but includes all lands where there are those without gospel light and privileges. So the constituency of the Synodical Home and Foreign missionary societies was largely the same, but the organizations locally, Presbyterially and Synodically, were entirely separate at this time though in later years in both churches and Presbyteries

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they were to be generally merged into single societies. There were those, however, who felt a greater interest or responsibility in the matter of Home Missions than in Foreign Missions. So the two types of societies, essentially identical in spirit and work, labored side by side in the same congregations but with differing fields and activities, as well as a somewhat different membership. In churches too small to support both organizations the society might be either Home or Foreign, but in either case there was usually something done for the other cause.

In this general plan of organizing the women of the churches, Presbyterially and Synodically, to do missionary work the friends of the Foreign field were the first on the ground. It was not until this decade that a corresponding movement, in a systematic way, was begun in the interest of Home Missions. At the meeting of the Synod in October, 1882, in response to a communication from the Women's Executive Committee of the Home Board in New York, a committee of ladies was appointed, consisting of two from each Presbytery to cooperate with this Women's Executive Committee in "more thoroughly organizing the work of Home Missions in the Presbyteries and churches."

This Committee was as follows: Dakota Presbytery, Mrs. Martha R. Morris and Mrs. John B. Renville; Man-kato Presbytery, Mrs. S. E. Moore and Miss Kate Robb; St. Paul Presbytery, Mrs. H. C. Burbank and Mrs. E. F. Pomeroy; Winona Presbytery, Mrs. Hugh Thompson and Mrs. Frank Blackmer; Red River Presbytery, Mrs. James Compton and Mrs. C. B. Stevens; Southern Dakota Presbytery, Mrs. H. P. Carson and Mrs. W. S. Peterson.

This Committee began its work with energy and devotion, but the ground was so largely preempted by the Women's Foreign Missionary Societies that it was diffi-

cult at first to secure a foothold in many churches. However, societies were started in quite a number and many ladies of influence in the larger churches cooperated in securing a place for this work in the activities of their own congregations. Friends here and there thus sprang up; and the work was pushed with such vigor and success that the Synod of 1884 expressed its gratification at the report of progress made by Mrs. E. F. Pomeroy who represented the Committee.

In 1885 Mrs. Pomeroy reported that only two of the Committee appointed by Synod had been able to serve, yet, in spite of this, the work was being pushed. St. Paul Presbytery had organized a Presbyterian Society as had also Winona Presbytery. Contributions showed an increase of \$500. In addition valuable boxes had been prepared and forwarded to missionaries. The progress of the work was thus slow but advance was being made, and the ground already gained was being held. The next year still further progress was reported. A Presbyterian organization had been effected in Mankato Presbytery. The number of societies had grown to 23, with 10 bands, and a membership roll of 686. The contributions totaled \$3,445.

In 1887 the fourth Presbyterian Society was reported, that of Red River. Thus all the Presbyteries of Synod had Women's Presbyterian Home Missionary Societies organized. The membership was more than doubled that year being 1,469; and the number of societies had grown from 23 to 41. There was also an increase in contributions of \$1,500. The Society of St. Paul Presbytery was reported to be, for the year, the "Banner Society" for the whole Presbyterian Church, in that it showed the largest increase in giving of any Presbyterian society in the denomination.

The end of this period finds this work well established,

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with Presbyterian organizations in every Presbytery, including the new Presbytery of Duluth, with 60 church societies, 26 children's bands, a total membership of 2,769 and contributions for the last year aggregating \$5,329.

Thus the women of the Synod took up this Home Mission work with a devotion, a faith and an energy that fully matched the zeal that had been shown in the For-



Mrs. E. F. Pomeroy, President Women's Synodical Home Missionary Society, 1885-1905

oreign work. If they were somewhat late in beginning, the delay was more than made up by subsequent activity.

As Mrs. Van Cleve was the moving spirit in the Foreign work, Mrs. E. F. Pomeroy was the moving spirit in this Home work. One of the first to enlist in the cause and from the beginning its leader, she spared neither time nor effort in its prosecution. It presented to her a calling of the Lord and of country that commanded her every energy and resource. Churches were visited by

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her; societies organized, guided and stimulated; addresses were made; an extensive correspondence was carried on; meetings were planned and conducted; so that, while many other women labored with her, Mrs. Pomeroy was the recognized leader of the whole movement. While health and strength lasted she continued these activities. To the end of her life her interest in this work never ceased though in later years she was obliged to delegate to others an increasing share in its conduct.

The general progress of the Home Mission work during this expansion period, so far as the establishment of churches is concerned, has already been considered, but with this increasing number of churches there was a growing interest in the cause itself, an increased liberality in its support on the part of the churches and wiser planning was devised for its advancement. One of the first steps taken by way of improving methods of operation was adopted by the Synod of 1882 which ordered that the Home Mission Committee should consist of ministers and Elders representing all the Presbyteries, or at least, every section of the State, and that this Committee should meet a day or two before the annual meeting of Synod to take into consideration the entire work of Home Missions within its bounds. Hitherto this Committee had been chiefly one of report. It told what had been done or given, but it exercised no administrative functions beyond occasionally, through its chairman, advising with the Synodical Missionary as to his work; and it seldom met except during the sessions of Synod. This new departure was the first step toward a real Synodical oversight and control of the Home Mission work in the State. It was preparing the way for Synodical administration when the day of Synodical self-support should come.

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Two features of the work were more and more emphasized during this decade. One was the grouping of mission fields, whenever possible, to save mission funds and to provide for churches which, with the scarcity of laborers, could not otherwise be cared for. The other feature was the effort to stimulate the stronger churches to themselves, through their consecrated workers, do missionary work in their neighborhoods, both by caring for weak fields which were without pastors and seeking opportunity for starting new mission enterprises in promising locations.

All this was a part of a general effort to relieve the Board of a part of the burden of caring for the ever widening field. With the whole country to provide for and with almost everywhere the demand for men and money far exceeding the Board's supply of either, Minnesota, though one of the most promising Home Mission Synods in the Church, was frequently a sufferer from a lack of workers and funds.

This often hampered the work. No complaint for such shortage, however, could justly be made against the Board itself for it thoroughly realized the need and promise of our field, but it could not show favoritism and help Minnesota at the expense of other sections where there was also great need. The Home Mission Board has always dealt generously with our Synod, and has shown its faith in our ultimate self-support by its large and continued appropriations through a half-century. The time when that faith was to be fully justified by the Synod reaching self-support was yet far in the future.

The extent to which Minnesota was at this time a Home Mission field is shown in the fact that in 1884, out of 184 churches on the roll only 27 were self-supporting. In 1885 Synod paid into the treasury of the Board \$4,500 and drew out \$20,000, yet this same year there were re-

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ported 25 vacant pulpits among the mission churches. This large number of vacancies was due either to a lack of funds or a lack of men, probably both.

At the session of 1887, when Synod met in Stillwater, the Chairman of the Home Mission Committee, Rev. Joseph C. Whitney, called attention to the fact that just 38 years before there was organized in that city, by a young Home Missionary who had lately arrived with his wife, the First Presbyterian Church in which Synod was then meeting, which was the second church of our order organized in the State, outside of Ft. Snelling, and the first organized with a full bench of Elders. The Chairman, however, in his modesty, neglected to state that he himself was the young Home Missionary referred to.

These two churches, one in St. Paul and one in Stillwater, organized in 1849, marked the beginning of a movement which in 38 years was to result in a roll of 150 churches and 120 ministers. In 75 years this roll was to increase to 272 churches and 227 ministers.

During this decade the establishment of churches among the foreign speaking populations received increasing attention, especially in the larger cities. A number of such churches were organized in Minneapolis and St. Paul, as well as a few in other sections of the State. The nationalities thus recognized were chiefly Scandinavian, German and Bohemian. This work, though difficult, gave promise of a growth that would warrant the effort, and it was felt to be the duty of our church to have a share in providing these large elements of our population with gospel privileges where they did not already possess them. The development of this work, however, belongs rather to a later period.

This decade brought several changes in the office of Synodical Missionary. Rev. D. C. Lyon, the honored

veteran in this work, because of increasing years and diminishing strength, felt compelled to give place to a younger man. The opening of this period, as has been seen, marked the rapid expansion of the mission field in Northern Minnesota and in the Dakotas. This presented a growing task that would have taxed the powers of the most vigorous missionary. It was far too great for one of "Father" Lyon's years. He continued his activity but the effort was sapping his strength. Accordingly, after considering various plans for lightening his burdens, none of which promised to give him the relief needed, the Synod of 1882 took the following action:

RESOLVED, That Synod desires to record its grateful recognition of Rev. D. C. Lyon's self denying labors as our Synodical Missionary through 15 years, and regrets that the increasing infirmities of age make it impossible for him to compass the work of so extensive a field, therefore

RESOLVED, That Rev. D. C. Lyon be continued as Synodical Missionary Emeritus, and be held in honorable retirement from active service, upon appropriate support, with a view to such assistance and counsel as his strength will warrant.

A committee of three, of which Elder Thomas Cochran, Jr., was chairman, was appointed to make provision for the support recommended. This was done and until his death in 1888 "Father" Lyon was cared for by his friends in the Synod. At the same meeting, Rev. Alexander K. Baird, of the Synod of Iowa, was recommended to the Board of Home Missions as the successor of Mr. Lyon. This appointment was made.

Mr. Baird entered upon his duties with vigor and success. Already he had had considerable experience in Home Mission work and was well adapted to it. He continued in the work, however, for only about a year when,

much to the regret of the entire Synod, he resigned his position.

Rev. Delos E. Wells, of the Presbytery of St. Paul, was the next Synodical Missionary nominated by Synod. He had long been in the State and was thoroughly familiar with the work, but the position was declined and Rev. John Irwin, Presbyterial Missionary of Red River Presbytery, was selected and appointed. He was a young man of great energy and enterprise, but soon resigned to take a position under the Home Board in New York City. He made, however, one report to Synod at its meeting in 1884. This report evidences both activity and success. On his resignation Rev. George F. McAfee of the Presbytery of Central Dakota was chosen Synodical Missionary. Like his predecessors, Mr. McAfee had had experience in Home Mission work and was admirably qualified for his position.

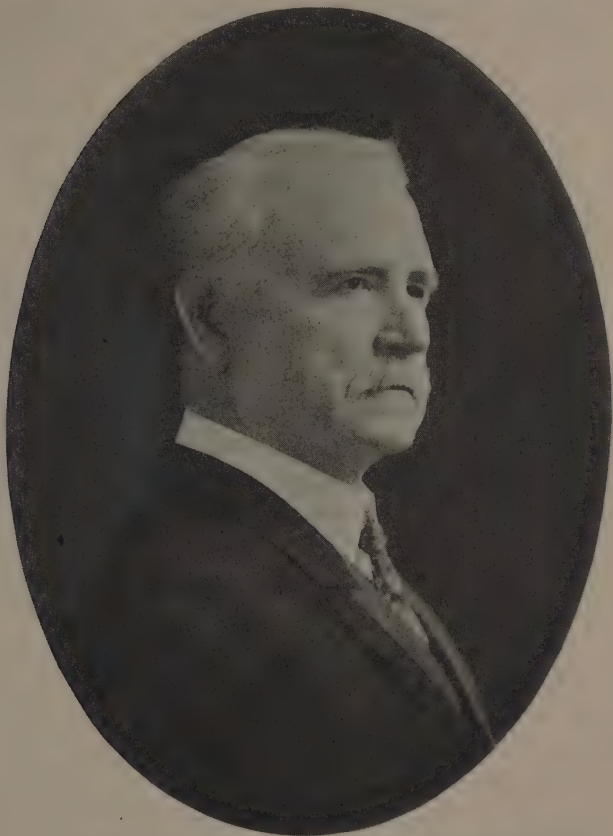
His service, however, was brief, and in 1886, he too resigned after two years of efficient labor. He was succeeded by Rev. Robert N. Adams, of the Presbytery of Red River, who was destined to occupy the position many years and to do a work for the upbuilding of the Presbyterian Church in Minnesota which will make his name long remembered. In length of service and in achievement he was a worthy successor of "Father" Lyon.

These frequent changes in the office of Synodical Missionary did not seem to affect adversely the Home Mission work. Each new incumbent was an experienced and efficient man who, taking up the task where his predecessor had left it, carried it on effectively and laid it down in admirable shape for his successor.

Closely related to Home Mission work and indeed a part of it was that of Church Erection. The task of providing buildings for new or weak organizations was vital, not only to their success but their life. Naturally there-

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fore, this cause received considerable attention at all times. It was given, however, greater consideration during this decade because it was a time of expansion. New churches were being formed constantly. Each of these



Rev. Robert N. Adams, D. D., Synodical Missionary,
1886-1912

needed immediately a house of worship and only by the aid of the Board of Church Erection could one be secured. This work differed essentially in two particulars from that of Home Missions. In the first place it was not a

question of administration but of funds and these were to be had only through the Board in New York. Then, while Home Mission aid was needed continuously, Church Erection aid, with rare exceptions, was only needed once, for the building being erected, it was seldom that another was required. As Synod was yearly making large demands upon the Board of Church Erection, it was felt that the obligation to contribute to its treasury was especially incumbent upon every congregation according to its ability. It was the effort of Synod, therefore, through its committee, to stimulate gifts to this important cause on the part of all the churches. Such efforts, seconded as they were by the various Presbyterian committees, were not always successful. More than half of the churches failed usually to make any offering to this fund.

The grants of this Board to the churches of Synod were exceeded only by those of the Home Mission Board. For example, in 1881, \$8,425 were contributed toward the erection of 15 houses of worship. In 1884, \$5,909 were given for 13 churches. With the loss of the Dakotas, where churches were being built so rapidly, there were fewer demands upon this Board, so that in 1888 only six churches were aided and the amount of grants had fallen to \$4,750. This was about the average amount for Minnesota churches during the preceding three years. The last year of this decade showed the larger sum given of \$9,135, with contributions to the Board of only about 10 per cent of that amount.

During this decade church building was very active in St. Paul, Minneapolis and Duluth, where not only many moderate priced buildings were erected by new congregations, but several of the old congregations erected substantial edifices of a more permanent character, at far greater cost. Among these was the First Church of Duluth, the Dayton Avenue and Central Churches of St.

Paul, and the First, Westminster and Oliver Churches of Minneapolis.

During this period the Board of Church Erection encouraged congregations to build manses by making substantial grants and loans for this purpose. Quite a number of churches took advantage of this help to build parsonages. This was a great benefit to these congregations, going far to solve the problem of getting and keeping pastors.

Closely related with Home Mission work was that of the Sabbath School. Usually, as has been stated, the Sunday School precedes the church. There is rarely an opening for a church if there is none for a Sunday School. The first step therefore, in establishing a church is commonly to start a Sunday School. The organization of a church involves a constituency and considerable outlay of money not only at the beginning, but in the continuance of the work. A Sabbath School requires no such large outlay either in its founding or its maintenance. Wherever there are children there can and should be a Sunday School. A church means a minister and a building, while a Sunday School can be maintained without either. A few consecrated workers or even one, with only a layman's knowledge of the Scriptures, can sustain a school. It can meet in a house, a store or a school house. Where such a school is maintained for a while a church naturally grows out of it, or it grows into a church. An ever increasing number of churches in our Synod were destined through the years to thus develop out of schools. During this period was started a work of Sunday School expansion and evangelism that was to nearly double the numbers of our churches.

Besides this distinctively mission work, every church had its own Sunday School as an integral and very important part of its life and activities. The Sabbath School

has been well called the "nursery of the church." Here not only are the children and youth trained for Christian living and service but it is a place of instruction for adults as well. The old conception of the Sunday School as meant for children only has given place to the larger and truer idea of the school as meant for those of all ages. It is now therefore, and very properly, commonly called a "Bible School" and none are too old to study the Bible. For these reasons a great and increasing attention was given the Sunday Schools during this decade.

The Committee on Sabbath Schools was considered one of the most important of the Permanent Committees of Synod. Men of experience and special interest in this work were usually selected as its members. Every phase and relation of this work had a place in its reports and activities. Such important matters as better methods of instruction, teachers' meetings, securing the attendance of scholars at church services, recruiting and visitation of scholars, evangelism, the development of the benevolent spirit, the memorizing of the Shorter Catechism, the use of our own Lesson Helps, the securing of better qualified teachers—these and like subjects were constantly stressed in the reports and efforts of Synodical and Presbyterial Committees.

In the report presented to Synod in 1881, it was stated that the Catechism was taught in only a very limited number of schools; that while most schools were self-supporting, only a few contributed to any of the Boards of the Church; that generally schools were under the care of their Sessions; that the International Lessons were generally followed; that the Lesson Helps of the Presbyterian Board of Publication were not as widely used as could be desired; that the attendance of scholars at the services of the church was fair though it might be much better; and the want of better qualified teachers was al-

most everywhere felt. This report presents a very fair cross section of the condition of the schools at the beginning of this decade. Yet there was some progress and a better era began to dawn upon the school work.

This dawn, like the dawn of day, came from the East. The Board of Publication and Sabbath School work, under instructions of the General Assembly and especially under the efficient leadership of Rev. James A. Worden, D. D., superintendent of the Sabbath School and Missionary work, began to give increasing attention to the Sunday School. New methods of instruction and administration were devised; better lesson helps were provided; a closer touch with the individual Schools was sought; Sunday School institutes, local and presbyterial, were encouraged, and altogether a new spirit of efficiency pervaded the Sunday Schools of the entire Church. The influence of this new spirit was felt in Minnesota and resulted in the general betterment of our school work.

The most marked effect of this new era is found in the increasing attention given the work of the Board's Colporteurs and Sunday School Missionaries laboring within the bounds of Synod. Colporteurs there had been before who did good work, in a limited and local way, but the establishment and oversight of Sunday Schools was not a major part of their activities. Rather was it incidental, if not a side line. The sale and distribution of Bibles and religious literature, with house to house visitation, occupied most of their time and effort. Now all this was to be changed. The transition from the old method to the new was not made in a day but in a few years it was accomplished. The colporteur gives place to the Sunday School Missionary. It was thought by some that the Sunday School field of Christian effort was sufficiently covered by the American Sunday School Union, but this was not true. The field in Minnesota, as

elsewhere, was too vast for any single society to cover, however strong and efficient it might be. Our church therefore took up this task, not in competition with the Sunday School Union, but in cooperation with that splendid organization. The Superintendent of this Union for the State was that veteran Sunday School Missionary, Mr. Martin B. Lewis, an Elder in the Presbyterian Church of Red Wing, who has already been referred to. No one understood better than he the impossibility of any one society covering the whole field and no one rejoiced more than he when the Presbyterian Church decided to have a larger part in this much needed work.

The General Assembly of 1887 inaugurated this change of policy by changing the name of the Board of Publication to that of "Publication and Sabbath School Work." The publication and missionary departments were separated, with different heads and management. The former was put on a purely business basis and the latter on a benevolent basis. The Assembly also directed the consolidation of Presbyterian and Synodical Committees on Publication and on Sabbath School Work. Hitherto there had been two. Accordingly the Synod of that year appointed but one committee, covering both lines of activity and designated as that of "Publication and Sunday Schools."

The effect of this change in organization and policy was almost immediately felt in Minnesota, and the committee on this work brought in a jubilant report at the meeting of Synod in October, 1888, stating that it was the best year thus far recorded in Synod's history and would be remembered as the "New Departure" year. If for no other reason this year was worthy of such a designation and made memorable by the appointment, by the Board, of Mr. Robert F. Sulzer, as Superintendent of the work

in Minnesota. Mr. Sulzer was of foreign birth but was in thorough sympathy with everything American as well as everything Christian.

For a generation and more he was to lead in this Sunday School Missionary Work in our state, and that too, with a zeal, an energy, a faith and wisdom that never failed and that was to bring large results, not only in his special field, but in the general development of the Synod. He possessed that rare combination of qualities, a vision to see a great opportunity, and the executive ability to realize it. From the first he laid large plans and took hold of the work with vigor. The first year he had the assistance of eight theological students during the summer and together they organized 105 Sunday Schools with 383 teachers and 3,184 scholars. Of these schools 36 were in St. Paul Presbytery. The total cost of this work for that year was about \$6,000, which is a small sum for such large results. From the first vigorous effort was made to have the work self-sustaining by raising in the Synod enough money to at least compensate the Board for its outlay. This ambition was not realized. It might have been, had not so much money been raised to supplement the appropriations of the Board. A number of these new schools were organized in the Twin Cities, and the local Presbyterian Alliances of these cities did a great deal to sustain the work by furnishing money and workers.

The next year, 1889, Superintendent Sulzer had twelve theological students assisting him during the summer and 177 schools were organized with 6,706 teachers and 5,950 scholars. About one-third of these were reorganized schools. This reorganization became necessary because many schools, from various causes, would lapse, especially during the winter months. Sometimes the first enthusiasm would die away, often the intense cold or difficulties of travel prevented attendance until the

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school had to suspend. Perhaps, also the individual or family most interested in the school and most active in its support would move away. Sometimes no suitable quarters for the school were available but the most fruitful cause of lapse of schools was lack of oversight. The students who had started them would return to their seminaries in the fall and only the Superintendent and a few assistants were left to look after some two hundred or more schools. It was an impossible task for them to properly care for so large a number. When spring came and the students returned many of these lapsed schools were revived. Often this was practically beginning all over again.

But while many of them were thus suspended, and a few could not be revived, they did a blessed work while they lived. By them many young lives were guided and enriched in spiritual things, the gospel was taught and often preached, visions of higher things were given to old and young and only the great day will reveal the good that was thus accomplished by these short lived schools.

Besides the organization and reorganization of schools, Mr. Sulzer and his assistants did a great work in the homes and elsewhere. They visited and encouraged that year some 200 other schools, they called on over 5,000 families, they delivered 565 addresses and distributed nearly a hundred thousand tracts. Nine churches were reported to the Synod of 1889 as organized out of these Mission Sunday Schools the previous year.

The next year, 1890, reports of this work were equally favorable. During the year 205 schools had been organized with 857 teachers and 6,728 scholars. Students from Union, Princeton and Western Seminaries and from Macalester College spent the summer in this work. While all were not equally successful, with rare exceptions, all

did good work. One student organized thirty-one schools, another twenty-six, a third twenty-three. This year many schools were organized in Scandinavian neighborhoods. Ten new churches that year grew out of this Sunday School Mission Work. This year the recommendation of Synod the previous year, that Teachers' Institutes be held in the various Presbyteries was generally observed. Each Presbytery but one reported having held such an institute. In every case they were successful and very helpful in the general Sunday School Work. The Christian Endeavor Societies were urged to cooperate in this effort.

These institutes constituted training schools for teachers. Such training was very much needed. The Church has since learned the importance of having properly qualified teachers and now furnishes better facilities for their instruction but then even the leaders in Sunday School Work did not realize this need. It was thought that almost any one with piety and an ordinary education was fitted to teach in the Sunday School or would be with a little experience. So no systematic effort was made to train teachers. These Teachers' Institutes were not ideal nor adequate but they were a step in the right direction, they did a fine work in their day, and indicated the awakening of the Church to a realization of the need of better qualified teachers. Perhaps their most useful result was to arouse the Church to seek something still better.

The other Boards of the Church received more or less consideration at the annual meetings of Synod. There was a committee on each cause thus represented, which not only made yearly reports and appeals on behalf of these benevolent agencies, but endeavored to stimulate Presbyterian committees to present these causes to the individual churches to secure their interest and cooperation. In the absence of any budget system of giving and with dependence almost entirely upon the "annual collection"

for such objects, it is not surprising that, as in the previous decade, many churches failed to remember these benevolent causes as they should have done. Every year the committees on the work of the various Boards lamented the number of "blanks" in the minutes of the General Assembly. Churches were urged repeatedly to fill all these blanks, but while such exhortations and efforts doubtless had some good effect, the blanks still remained very numerous. This failure to reach the ideal standard was discouraging, but yet there was manifest an increasing sense of responsibility to support the general benevolent work of the Church.

As the Synod grew stronger in numbers and in financial ability there was less disposition to plead home needs as an excuse for neglecting the work of the Church at large. It was felt that the support of the benevolent enterprises of the whole church was the obligation of every church and every individual according to ability. During the first half of this decade Synod's Committee on Benevolences and Finance, of which Rev. D. R. Breed, D. D., pastor of the House of Hope, St. Paul, was chairman, made strenuous efforts to inculcate and introduce higher principles and better methods of giving than then generally prevailed. It urged stewardship and tithing, the latter plan not as the highest rule perhaps but as scriptural, easily applied, systematic and uniformly giving good results. The method of raising funds by suppers, fairs and entertainments was discouraged as objectionable for many reasons. The committee recommended that whenever practical the current expenses of the Church be met by other means than Sabbath collections, and that in any case at least half the Sunday offerings be devoted to benevolent objects. The envelope plan of giving was advocated and the preparation of a schedule of benevolences at the beginning of the year was urged. Pastors were

called upon to instruct their people that absence from Church when a benevolent cause is presented does not relieve one from the obligation to contribute to that cause. Neither does personal preference for particular objects justify one in altogether neglecting others in which there may be less interest. Presbyteries were instructed to provide a standing rule requiring pastors and stated supplies at each Fall Meeting to give reasons for any benevolent blanks in their annual statistical reports. Perhaps the most important of this committee's recommendations was that in each church there be prepared a printed "Schedule of Collections" at the beginning of the fiscal year which should indicate all the benevolent offerings to be made during that year; how many to each Board and when taken. Then every member of the congregation be asked to determine in his own mind as before God and conscience, how much he or she ought to give to each object and then give it. This, in a way and to a degree, was an anticipation of the every member canvass plan of later years. It is impossible to determine how far such recommendations had effect but they undoubtedly stimulated the churches to larger and better giving as the following statistical table of contributions for this decade will indicate:

BENEVOLENT CONTRIBUTIONS AND CONGREGATIONAL EXPENDITURES OF
SYNOD FOR THE YEARS 1881 TO 1890, INCLUSIVE.

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Sustentation	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolences	Congregational Expenditures	Total Contributions
1881	\$ 2,717	\$ 3,513	\$ 820	\$ 213	\$ 489	\$ 515	\$ 455	\$ 269		\$ 462	\$ 11,527	\$ 20,980	\$ 101,945	\$ 122,925
1882	3,398	4,336	3,017	348	638	580	405	268		524	5,390	18,904	112,102	131,006
1883	7,317	5,454	2,744	487	1,864	689	774	343		607	11,685	31,964	187,765	219,729
1884	6,191	6,988	1,162	531	3,311	797	766	301	\$ 18,456	772	8,107	47,382	154,757	202,139
1885	9,639	6,923	2,303	590	4,210	1,025	869	309	\$ 4,744	935	7,252	38,799	137,299	176,098
1886	12,727	8,956	1,819	642	9,245	1,733	1,035	334	18,601	861	7,633	63,596	145,451	209,047
1887	13,752	22,929	1,753	579	9,361	1,801	1,833	358	7,816	994	9,301	70,467	128,464	198,931
1888	19,161	29,150	8,116	1,902	4,082	15,246	3,338	382	48,974	1,098	26,607	158,066	147,585	305,646
1889	15,916	23,973	1,898	3,338	38,713	1,586	2,090	247	10,346	1,194	21,166	120,467	159,549	280,016
1890	15,527	21,739	1,443	1,607	10,987	1,134	1,841	359	6,179	1,382	21,020	83,218	275,383	358,601
Totals	\$106,345	\$133,961	\$25,075	\$10,237	\$82,900	\$25,106	\$13,406	\$3,170	\$115,116	\$8,829	\$129,688	\$653,833	\$1,550,300	\$2,204,133

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A study of this table shows a very marked increase in contributions to many objects during this period. This is due not simply to growth in membership but to larger gifts per capita. The contributions to Home Missions in 1881 were \$2,717. In 1890 they were \$15,527. The Synod gave the former year to Foreign Missions \$3,513, the latter year \$21,739. Congregational expenditures in 1881 were \$101,945. In 1890 they were \$275,383. The total contributions for 1881 were \$122,925 and in 1890 they were \$358,601, an increase of nearly three fold. The total gifts per capita the former year were \$16.56 and in the latter year they were \$29.83.

This last year the per capita contributions for the whole church, according to the Minutes of the General Assembly, were \$18.54. Thus the Synod of Minnesota exceeded the average gifts of the entire church that year \$11.29 or 60 per cent. What was true that year was true of this decade as a whole. Minnesota gave more per member for all purposes during these ten years than did the church at large. The entire church averaged each year during this period \$4.63 per member for Benevolence and \$11.80 per member for Congregational Expenditures, while the Synod of Minnesota averaged \$6.27 per member for Benevolence and \$15.41 for Congregational purposes.

The latter half of this decade marked the larger increase in giving.

During the years 1886 to 1890, inclusive, the Synod averaged each year \$7.13 per member for Benevolence and \$15.60 for local self support. During the same time the average per member of gifts from the whole church was \$5.12 for Benevolence and \$11.99 for Congregational Expenditures.

For at least the years 1886 and 1887 and probably other years of this decade Minnesota was the Banner

Synod of the whole church in its gifts per capita both to Benevolence and Church Support. In 1887 Minnesota is credited in the Assembly Minutes with giving \$7.36 per member to benevolent objects and \$13.42 to congregational expenditures. No other Synod came up to that standard the same year, though many, including Minnesota, may have gone far beyond it since that year. When it is remembered that Minnesota was then largely a missionary Synod, and that there was at that time little accumulated or inherited wealth in the State, though many in our churches were prospering financially and had generous incomes, this growth in giving is the more remarkable, and speaks volumes for the generosity of the congregations as a whole.

It is interesting also to compare the financial record of this decade with that of the previous one. In that of 1871-1880 the total contributions were \$744,564; in that of 1881-1890 they were \$2,204,133. A new object of benevolence appears in this decade, that of Aid for Colleges. This was a Board established in the early eighties to assist in the founding and support of Presbyterian educational institutions of higher grade. Synod's gifts to this object were large but were devoted chiefly to our own institutions, Macalester and Albert Lea Colleges.

At the meeting of Synod held at Rochester in October, 1884, our honored Stated Clerk, Rev. Charles Thayer, tendered his resignation after a service of twenty-five years. In a letter to Synod presenting his request to be relieved, he says, "Your Stated Clerk has feared he might become identified with the class of office holders of whom it is said that 'they seldom die and never resign.' So now being in the sixty-fifth year of my age, the fortieth of my ministry, counting from my licensure, the thirtieth of my ecclesiastical connection with the Church in Minnesota and the twenty-fifth year of continuous service

as Stated Clerk of Synod, and being so situated that my home and post office address are liable to frequent change, I deem it best to resign my office, which I now do, to take effect on the first day of July next, the most convenient time for the transfer.

“As I look back over the quarter century, ten good years in the Synod of St. Paul, O. S., and fifteen better years in the Synod of Minnesota of the reunited Presbyterian Church, U. S. A., my heart swells with gratitude to God for what He hath wrought among us and through us, and to my brethren, whose fraternal kindness has made my official life so pleasant. Most of my elder brethren and most of those of my own age, whose names I have written and called so often, have ceased to answer at our annual roll call. Many of them now answer the roll call of heaven. At the end of this Synodical year the old Stated Clerk will give place to one of a younger generation, not with any feeling of being crowded out but in the fullest and warmest sympathy with the Church of today, whose plans and work I shall watch with love and prayer and a helping hand, all through life’s evening. Evening shadows may gather over me, but for the Synod of Minnesota and for the Church of Christ on Earth it is the early morning, and I anticipate for both a future that shall shine more and more unto the perfect day.”

The Synod was deeply moved when this letter was presented. No one wished the Stated Clerk to resign or thought of his so doing. He had served with rare fidelity and efficiency for a quarter of a century, he was entirely familiar with the whole history and business of Synod, he knew personally every minister and almost every elder, he had witnessed the growth of the body from a mere handful of ministers and churches to its then large proportions and he had the personal respect and

affection of every member of Synod. So his resignation came to most of his brethren as a surprise and to all as a matter of deep regret.

A committee of three was appointed to consider his letter. This committee reported recommending that his resignation be accepted, and that the following resolutions be adopted:

WHEREAS, Our beloved Brother, Rev. Charles Thayer, who for a quarter of a century has served this Synod as Stated Clerk, feels called upon to resign this office, therefore

RESOLVED, That solely in deference to his wishes and with unfeigned reluctance, we consent to accept this resignation,

RESOLVED, That we take this occasion to express to our Brother our deep sense of obligations to him for the exceeding promptness and faithfulness with which the duties of his office have been discharged. That fidelity which, for twenty-five years, has missed no meeting of Synod and has escaped criticism from the highest judicatory of the Church, deserves our admiration and praise,

RESOLVED, That in this connection we also recognize and would record the good hand of God in bestowing upon our Brother such a large measure of health and strength, whereby he has been enabled to thus faithfully discharge the duties of his office,

RESOLVED, That in thus receiving our Brother's resignation, we invoke upon him the continued blessings of God, that he may still remain with us to cheer us by his presence and aid us by his counsels.

In these resolutions was expressed the unanimous sentiment of the Synod.

Rev. Maurice D. Edwards, Stated Clerk of the Presbytery of St. Paul, was unanimously chosen to succeed

Rev. Charles Thayer, as Stated Clerk of Synod. He accepted the position and entered upon his duties July 1, 1885. In the Providence of God, he was destined to serve as Stated Clerk an even longer period than his predecessor and continued in office thirty years, retiring in 1915.

In presenting his letter of resignation, Rev. Charles Thayer called attention to the fact that the General Assembly had authorized Synods to keep their official records in the future in printed form, provided the pages were uniform in size with those of the minutes of the Assembly. Synod, in conformity with this action of the Assembly, ordered that its minutes, beginning with those of 1885, be preserved in printed form only. This was a very desirable change. Since 1870, as has been stated, the minutes had been regularly printed each year for distribution among ministers, elders and churches, but the Stated Clerk was obliged also to write them out fully in a book. This manuscript copy was the official record which was signed by the Moderator and Stated Clerk and which was sent up each year to the General Assembly for review. All this meant extra work for the Stated Clerk. The printed copy or copies sent to the Assembly each year after this were duly certified by the Stated Clerk of Synod and had in them blank leaves upon which could be recorded the approval of the Assembly or any exceptions that might be made to the record. These official copies were carefully preserved by the Stated Clerk of Synod and afterward bound in volumes.

Two years after the retirement of Rev. Charles Thayer, Stated Clerk, at the meeting of Synod in October, 1886, Rev. Aaron H. Kerr, Permanent Clerk, also tendered his resignation. While not having served as long as Dr. Thayer, he was a veteran in his position, having occupied it for some sixteen years. His resignation was accepted also with regret. Long experience, familiarity with his

duties, and unfailing fidelity had made him exceedingly valuable in his position. Very properly, therefore, he received the thanks of Synod for his long and faithful services. Rev. Robert J. Thomson of the Presbytery of Winona was unanimously chosen his successor.

During this decade Synod was honored in having the General Assembly meet within its bounds. It convened in annual Session in the Westminster Church, Minneapolis, on Thursday, May 20, 1886. Such an event would not seem strange now for the Assembly has since gone much farther west and several times has visited the Pacific Coast, but it was a novel thing then to think of meeting in the Northwest. A delegate from the Presbytery of St. Paul in the Assembly of 1882 invited that body to hold its next session in St. Paul. Instantly the Stated Clerk exclaimed, "Oh, that is too far away." That ended the matter. Three years make changes. The Assembly, and even its Stated Clerk, at last had discovered the Northwest. So the invitation to meet in Minneapolis in 1886 was accepted. This decision was not regretted. The Assembly was well entertained and provided for in every way. During its sessions it visited St. Paul and Macalester College. At both places it was hospitably received and its members returned to their homes from Minneapolis with a new and truer idea of this far away region.

It was during this period that Christian Endeavor had its rise and began that remarkable development, which is an outstanding feature of the modern Church's life and activities.

The first society was organized by "Father" Clark on February 2, 1881. Rev. J. B. Donaldson, pastor of the Presbyterian Church of Hastings, saw in a religious paper an account of the organization of this new type of young people's society at Portland, Maine. The scheme

commended itself to him and he immediately founded a similar society in his own church. This was the second or third Christian Endeavor Society organized in the country. This new kind of young people's organization was gradually introduced into the churches, but it was a number of years before it was recognized as a world-wide, or even nation-wide movement.

Few churches of Synod at this time had religious young people's societies of any type. The Church had not yet awakened to the opportunity or need of this kind of work. The Sunday School was supposed to provide sufficiently for the young people, so far at least, as their religious training and activities were concerned. While there were those who thought differently and were looking for some additional way for cultivating the spiritual life of the young people, until Christian Endeavor appeared, no form of organization for them had been devised that met satisfactorily the need. It was not, however, until the next decade that Synod had any Permanent Committee on Young People's Work.

The question of making Synod a delegated body came up during this period, as it did occasionally later, but nothing definite was done. The Synod of 1881 went so far as to provide for a committee to consider the question, but no committee was appointed and the next Synod indefinitely postponed the subject. The fact was that the attendance at Synod was too small rather than too large. The latter is the usual reason for having a delegated body. It was thought by some, however, that the appointment of delegates would create a deeper sense of obligation to attend than was felt where every minister was eligible and every church was invited to send an elder, but it is doubtful if this would have been the case, unless possibly provision was made for the expense of attendance. It was evidently the judgment of Synod

that urging upon every minister the duty of being present and of every church to send an Elder, would be more effective in increasing attendance and would not bar out any who might wish to be present and yet were not chosen as delegates. .

The Synod of 1881 ordered the appointment of a Permanent Committee on Temperance, and the Committee on Sabbath Observance, which had been appointed from time to time, was also made a Permanent Committee. This was a recognition of the importance of these great causes. Both had hitherto received more or less attention but henceforth they were to rank with the major objects and were to command the continued and systematic consideration of Synod.

The question of the establishment or adoption of a religious newspaper in the general interests of the Church was presented at the meeting of 1884 and a committee was appointed on the subject. The result was the publication of "The Northwestern Presbyterian" of Minneapolis and St. Paul whose first issue appeared about January 1, 1885. It was under the business management of Mr. Edgar A. Gay, and the editorial management of Rev. S. M. Campbell, D. D. The paper was an eight page journal. The subscription price was \$1.50 a year. Synod had no financial responsibility for the paper but, as it was published under its auspices, was expected to give it other kinds of support. It was therefore strongly recommended to the churches of Synod for their patronage by subscriptions and otherwise. Elders Ell Torrance, William B. Dean, T. D. Simonton, C. T. Thompson and L. L. Longbrake were appointed a committee to cooperate in the direction and support of the paper.

An Editorial Committee also was appointed by the Synod of 1886, consisting of Rev. S. M. Campbell, D. D., Rev. R. F. Sample, D. D., Rev. Peter Stryker, D. D., all

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of Minneapolis; Rev. R. F. McLaren and Rev. M. D. Edwards of St. Paul; Rev. Thomas A. McCurdy, D. D., of Macalester College; Rev. A. W. Ringland, Duluth, and Rev. J. C. Irwin of Albert Lea. Rev. S. M. Campbell, D. D., of Minneapolis was made Managing Editor. Rev. J. M. Patterson was appointed Editor of the Sunday School Department and Mrs. Charlotte O. Van Cleve, Editor of the Missionary Department. Mr. Patterson was soon obliged to resign his position because of the pressure of other duties, and Elder Joshua Williams temporarily took his place. Dr. S. M. Campbell continued as Managing Editor for one year, rendering valuable services. He then relinquished the position. The paper met with wide acceptance, obtaining a constantly increasing circulation and rendering an important service to religion and the work of Synod. It was found, however, impracticable to long continue its successful conduct by volunteer services and committees of Synod. The control of the paper fell into the hands of two members of Synod, Rev. J. S. Sherrill and Rev. J. B. Donaldson, who became both managers and owners. They gave it the attention and furnished the means that were needed for its proper business and editorial management. Synod, however, continued to give the paper its endorsement and support. A committee on "The Northwestern Presbyterian" reported each year commending the publication and suggesting ways and means whereby help could be rendered in its conduct and circulation.

The name of the paper was changed to the "Northern Presbyterian" in 1891 and by that time it had become so firmly established that it was not thought necessary to further continue Synod's Committee and it was, therefore, at its own request, discharged. This terminated Synod's official relations with the paper. For years after-

ward, however, it continued to render valuable service in the work of Synod and in the cause of religion.

During this decade, as in the previous one, Synod was entirely free from controversy. No divisive questions arose of any kind. Most of the years the Judicial Committee reported "no business." But one serious judicial case arose—that of Rev. Nathaniel West, D. D., against the First Church of St. Paul. It is not necessary to go into the merits or details of this case. It was wholly administrative, involving neither the faith of the Church nor the moral conduct of any individual.

Dr. West appealed to the Synod of 1887 against the action of the Presbytery of St. Paul in revoking a call to be pastor of the First Church of St. Paul, which had been placed in his hands and was held by him, but had never been accepted. Synod decided that the case was one for complaint but that it was not a Judicial Case. Therefore, the wrong process had been followed. Dr. West appealed from this action to the General Assembly. The Assembly of 1888 sustained the action of Synod, with the additional deliverance that as the questions were wholly administrative, not involving the faith or constitution of the Church, the decision of Synod was final and that such cases can not be carried to the General Assembly either by Appeal or Complaint.

At the next meeting of Synod in October, 1888, Dr. West presented an "Appeal and Complaint" against the Presbytery of St. Paul. This, Synod again refused to entertain. Another appeal was made by Dr. West to the General Assembly of 1889, which referred the case back to Synod with instructions to perfect its records and forward to the next Assembly the reasons for its action, with a copy of all new matter. This the Synod did at its meeting in the fall of that year. The Assembly of 1890 sent back the case to Synod with the direction that Synod, at

its next stated meeting, "hear fully the complaint of Dr. West upon its merits and to issue the same."

This Synod did at its meeting in 1890. The case was then referred to a Judicial Commission of ten members. This commission presented findings criticising the action of St. Paul Presbytery in some of its proceedings as "irregular and unconstitutional" but taking no steps to reverse the general action of the Presbytery. Again Dr. West appealed to the General Assembly, but the Assembly of 1891 dismissed the complaint on the ground that the action of Synod was final, no constitutional question being involved. Thus ended a case which had been before four successive Assemblies and four successive Synods. Beyond a temporary agitation in the congregation effected, there was no disturbance of the general peace of the Church as the result of this long drawn out legal battle. Both Presbytery and Synod were practically unanimous in regard to the merits of the case.

About this time a movement was made to divide the Presbytery of St. Paul and erect a new Presbytery in the northeastern part of the State. The region at the head of Lake Superior was rapidly filling up. The completion of the Northern Pacific Railroad across the continent, the developing of the iron mining industry and the growing importance of the City of Duluth, with its constantly increasing population, justified and even necessitated such a division. When the ministers and representatives of the churches from this section asked for it there was, therefore, a ready acquiescence on the part of Presbytery.

The Synod of 1888, therefore, set off a new Presbytery to be called the Presbytery of Duluth. Its bounds were defined to embrace all the territory of the Presbytery of St. Paul in the State of Minnesota lying north of the southern boundaries of Wadena, Cass, Crow Wing,

Aitkin and Pine Counties. A meeting of the new Presbytery for the purpose of organization was called for December 6, 1888, in the First Presbyterian Church of Duluth, and the Moderator of Synod, Rev. Maurice D. Edwards, was appointed to preach the opening sermon.

The new Presbytery started with six ministers, viz.: Adam W. Ringland, D. D., James W. Paige, Thomas M. Findley, Edward N. Raymond, William A. Fleming and John L. Johnson. The churches numbered seven, as follows: Duluth, First; Duluth, Second; McNair Memorial (Carlton), Two Harbors, Thompson, Pine City and Hinckley.

None of these churches, except the two in Duluth, which were fairly strong, had as many as fifty members. The First Church of Duluth, however, was destined in later days, as the city grew, to become one of the leading churches in the Synod. The section of the State covered by the new Presbytery was as yet largely undeveloped, lumbering being the chief industry; but with iron mining on a constantly increasing scale, the growing lake traffic, the building of new railroads and the gradual cultivation of the soil, new towns and cities grew up and churches rapidly multiplied. In 1889, only a year after the organization of the Presbytery, there were twelve ministers and fifteen churches. The next year, 1890, the end of this decade, there were sixteen ministers, beside four licentiates and twenty-five churches. Thus in two years the number of ministers had increased from six to sixteen, and the number of churches from seven to twenty-five. So rapidly grew the young Presbytery.

One of the burning public questions that provoked great discussion during the early part of this decade related to certain State bonds which had been issued in the early history of Minnesota to encourage the building

of railroads. Neither the interest nor any part of the principal of these bonds had been paid. It was claimed by some that the State had never received any equivalent for them, but had been beguiled into issuing them by interested parties who failed, in spirit if not in letter, to fulfill their part of the contract. Yet these bonds were regularly issued, they bore the seal and promise of the Commonwealth and even if the State had made a bad bargain or had been overreached in the transaction, it was under both legal and moral obligation to pay these bonds according to their terms. The failure to meet interest or principal brought against Minnesota the charge of repudiation and however careful the State might be to meet other obligations, her credit suffered. Many of her citizens felt keenly, therefore, the shame and discredit thus brought upon the Commonwealth. In the previous decade the matter of paying these bonds or in some equitable way providing for their retirement had been brought to the attention of Synod, but as the question of the State's moral liability in the matter was a disputed one, and the whole subject related to governmental affairs, the Synod was unwilling to take any action that might seem to encroach upon the prerogative of the State or to take sides on a question concerning which there was wide difference of opinion among honest men.

The Governor of the State, however, Mr. John S. Pillsbury, having in the fall of 1881 called a special meeting of the Legislature to effect, if possible, the adjustment of these bonds in the interest of honest dealing and for the good name of the State, Synod no longer hesitated to take action and to give the Governor and the Legislature its moral support in an effort to justly settle this vexed question. At its meeting in October, 1881, it therefore passed the following resolution:

RESOLVED, That in the judgment of this body every

principle of public honesty and expediency requires the prompt adjustment of the obligations of the State and the wiping out of this stain upon its honor and good name; and we hereby record our hope that the Legislature will avail itself of this opportunity to liquidate these hitherto dishonored claims, remove from the arena of politics this old question and redeem our beloved Commonwealth from the charge of repudiating its financial obligations.

It was well for Synod at this time to thus go on record and express itself. Probably its action had some effect upon public sentiment. The Legislature accepted the proposition of the bond holders for a settlement and the debt was cancelled. Yet so deep seated is the conviction in Presbyterian minds that the Church should not encroach upon the prerogatives of the State, that this action of Synod was taken under the recorded protest of one of its members.

During this decade a number of ministers were removed from the family on earth to the family in heaven.

Rev. Cicero B. Stevens of the Presbytery of Red River died in March, 1882. He came to the Synod in November, 1877, and shortly afterward organized the church of Fargo with nine members. This church was self supporting from the beginning. At the time of his death the membership of the church had increased to eighty-six and a substantial house of worship had been built free from debt. He was a man of ability, an organizer and builder, self-denying, a wise leader and counsellor. He did a fine constructive work that continues to this day.

Rev. John N. Williams, a pioneer missionary in the Northwest and a member of Synod since 1878, died December, 1882. Most of his life work was done in other Synods. When well advanced in years he came to reside at Lake City, Minnesota, and united with the Presbytery

of Winona. At the time of his death he had charge of the churches of Delano, Long Lake and Independence. A man of gentle nature and earnest evangelical spirit he was greatly beloved and respected by all who knew him.

On August 24, 1883, at his home in Beloit, Wisconsin, the veteran Missionary to the Indians, Rev. Stephen R. Riggs, D. D., of the Dakota Presbytery, entered into his well earned rest at the age of 71. His coming to Minnesota when it was a wilderness, his devoted and efficient labors among the savage Sioux, his scholarly efforts, collaborating with his associates, to reduce to written form the Dakota language and then translating the scriptures and Christian literature into the native tongue, all presents a story of heroic and unselfish service. It has already been in part told. His labors continued almost to the end of life but in his later days he had to recognize the limitations incident to advancing years. In quiet retirement at his home in Beloit, Wisconsin, he still kept a fatherly oversight over his Indian brethren and the Indian work, rendering by pen and voice, by counsel and occasional visitation, such service as he was still able to perform. For forty-six years he was thus a missionary to the Indians by whom he was greatly beloved. As was stated in a very touching tribute to his memory prepared for Synod by his friend of many years, Rev. R. F. Sample, D. D.: "His presence was an inspiration to our devotion, his counsels our guide and his example a constant testimony to the truth. We shall seek to follow him as he followed Christ learning from his life the possibilities of good which a simple faith, enduring patience and abiding dependence upon the Holy Ghost, may turn to great realities, so glorifying God and enriching mankind."

Dr. Riggs left children to carry on the work where he had to lay it down. Imbued with a large portion of

his spirit they have proved worthy successors of their devoted father.

Not many months after the death of Dr. Riggs one of the Dakota Indian brethren was also called above. Rev. Joseph Irondoor, pastor of the Indian Church at the Sisseton Agency, died May 11, 1884, at Long Hollow, Minnesota. He was but thirty-eight years of age. In the midst of his days and usefulness he was stricken.

The next year, another missionary, Rev. George Ainslie of the Winona Presbytery passed away. He died July 28, 1885, at Rochester, Minnesota, at the age of 65. For nearly twelve years he labored among the Indians and for more than fifteen years served Home Mission churches within the bounds of Winona Presbytery. From the time of the Reunion in 1870 until his death he was a member of this Presbytery. He rendered a faithful service and the Lord blessed his labors.

One of our oldest and best beloved members was taken from us on September 26, 1886, when Rev. Samuel G. Lowry passed away at the good old age of 86. "Father" Lowry, as his friends learned to call him, came to the State in early days to do pioneer missionary work and was one of the charter members of the Synod of Minnesota at its organization in 1858. He was then a member of Blue Earth Presbytery, afterward named Winona Presbytery. He remained a member of this Presbytery until his death. He served a number of churches in the southern part of the State but for fifteen or more years had been on the honorably retired list. He filled the sacred office of the ministry sixty-five years, rendering a service that manifested faith and faithfulness in largest measure.

At the beginning of the next year, on January 8, 1887, Rev. Joseph Halstead Carroll, D. D., pastor of the First Church of Stillwater, finished his labors on earth and en-

tered into rest. Dr. Carroll came to Stillwater in 1882, and had there a successful pastorate, the church increasing in numbers and strength under his ministrations. A man of exceptional pulpit ability and of great geniality he made many friends outside his own congregation and will long be remembered in the community where he labored.

At the meeting of Synod in October, 1888, the Committee on Necrology reported the death of "Father" David C. Lyon, the veteran Synodical Missionary, who died at his home in St. Paul, May 10, 1888, at the age of 79. References have already been made to his abundant labors in Minnesota as Synodical Missionary, an office he held for some fifteen years. The Synod will forever cherish his memory for the work he did in this State and in Dakota. The churches he organized and nurtured, the families and communities he blessed by his ministrations and visitations still hold him in loving memory. Everywhere and always he was respected and honored for his devoted Christian spirit and his rare ability in his own special work. He labored and the Synod of today is largely his monument. Among the founders of our Church in the Northwest "Father" Lyon is entitled to highest rank.

Synod met with a great loss in the death of Rev. Daniel Rice, D. D., a member of the Presbytery of St. Paul, who died at St. Paul, April 5, 1889, at the age of 73. After a pastorate at Troy, Ohio, of thirteen years and another of about equal length at Lafayette, Indiana, the two being interspersed with several years of teaching and resting on account of impaired health, Dr. Rice came to Minnesota in 1875 and was pastor for four years of the First Church of Duluth. From Duluth he went to Minneapolis, serving the Fifth Church for over a year. His greatest work in the State, however, was that of

Financial Secretary of our Synodical Colleges, especially that of securing the endowment of \$30,000 for the Presidency of Macalester and \$15,000 for the first building of Albert Lea. As a member of the Board of Trustees and of the Faculty of Macalester College, he did much toward building up that institution in its early days. He was a man of fine Christian spirit and of unselfish devotion to every good cause, especially that of Christian education.

Rev. Aaron H. Kerr of the Presbytery of Winona died at Rochester, Minnesota, February 28, 1890. He was, at the time of his death, in his seventy-first year and belonged to that select circle of veterans in the service of the Church to whom, by common consent, was given the title of "Father." "Father" Kerr was a graduate of Jefferson College, Class of 1843, and of Western Theological Seminary, Class of 1846. After serving the churches of South Bend and La Grange, Indiana, he went to Dubuque, Iowa, in 1852, and was pastor of the First Church of that city. In 1856 he came to St. Peter, Minnesota, and organized a church at this frontier settlement. He remained pastor of this church twenty-three years, building it up to be a strong organization. In 1878 he was appointed steward of the Second State Hospital for the Insane at Rochester, a position he held until a few days before he died. In 1867 he was Moderator of the Synod of St. Paul (O. S.) and in 1875 was made Permanent Clerk of the Synod of Minnesota. The latter position he held until 1886, when he resigned. In 1862 he entered the army as Chaplain of the Ninth Minnesota Infantry and continued in the service until the close of the Civil War. Tested by varied types of service he was always faithful and efficient. His memory is a sacred inheritance of the Church of St. Peter where his great life work was done.

During this period Synod lost three of its members, by removal from its bounds, who had rendered for many years an important service in the work of the Church; and had much to do with laying the foundations of the Synod of the future. These were Rev. Robert F. Sample, D. D., of Minneapolis; Rev. David R. Breed, D. D., of St. Paul; and Rev. Thomas Campbell of Le Sueur.

Dr. Sample became pastor of the Westminster Church in the spring of 1868; and continued in this position until December, 1886, a period of more than eighteen years. Under his ministrations his church grew from a small organization of about a hundred members to one of nine hundred communicants. During his pastorate a church edifice was erected that in its beauty and appointments was then unsurpassed in the Northwest. Dr. Sample was deeply interested in the work of the church at large, taking a leading part in the affairs of Presbytery and Synod as well as in the founding of our Synodical Colleges. He was Moderator of the Synod of St. Paul in 1869.

Dr. Breed, as a young man, came to the pastorate of the House of Hope Church directly from the theological seminary; and from 1870 to 1885 served this congregation with great acceptance, fidelity and success. Under his ministry this church grew from a membership of less than two hundred to one of nearly six hundred, laying thus the foundations of the strong church that exists today.

Dr. Breed also took a leading part in the activities of both Presbytery and Synod, as well as in the negotiations that led to the adoption of Macalester College as a Synodical institution. In 1879 he was Moderator of Synod; and for several years he was Stated Clerk of the Presbytery of St. Paul.

The departure of these brethren from the State was

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a deeply felt loss to the Synod, but in other spheres of labor they continued to render splendid service for the Kingdom of God.

Rev. Thomas Campbell was pastor of the church of Le Sueur from May, 1871, to October, 1890, a period of almost twenty years. During his long pastorate he won the respect and affections not only of his own congregation but of the entire community in which he lived. From Minnesota he went to reside at Maryville, Tenn. Later he held a position as teacher at Knoxville in the same state. He died March 7, 1914, at the age of 78.

As we approach the end of this decade it is interesting to note the growth of the Synod in church membership. The following table gives year by year the number added to the churches by examination and by certificate as well as the total membership:

Year	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	Totals
Added on examination	352	460	570	792	871	849	774	992	1,587	1,228	8,475
Added on certificate	564	840	1,090	1,538	1,009	791	833	1,079	1,043	967	9,454
Total Membership	7,419	8,395	9,259	10,684	9,627	8,768	9,573	10,689	12,075	13,028	

In 1885 and 1886 there was a considerable decrease in membership. This was due to the division of Synod by the General Assembly, and the setting apart of the Synods of North and South Dakota as has already been recorded.

It is interesting to note that notwithstanding the loss of churches and members by confining the Synod to state bounds and thus taking away by far the larger part of its mission territory, there was a marked increase in church membership during this period. At the close of the former decade the total number of members was 6,968, at the close of this decade it was 13,028, or nearly

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double the number. This indicates the growth and strengthening of the churches. There is a decided increase also, though not in the same ratio, in the number of churches and ministers. In 1880 there were 112 ministers and 133 churches; in 1890, there were 157 ministers and 182 churches.

These figures also show that the individual churches were growing stronger in numbers. The average membership per church in 1880 was 52. In 1890 it was 70. Thus in every way the Synod was making progress.

This decade was begun with bright hopes and large plans for the future. It ends with those hopes and plans not realized perhaps, to the full, but in such large measure as indicates faithful effort as well as the continued blessing and guidance of the great Head of the Church.

CHAPTER VII

THE CLOSING CENTURY

1891-1900

In its main features this decade is not unlike that which preceded it except that it lacks the rapid expansion that belonged to the first half of the previous period. There is now no new and vast territory filling up rapidly with immigrants and settlers from the farther east and from abroad. The fluid social and economic conditions have become more or less solidified. The era of "booms" and spectacular growths has ended; cities and towns no longer spring up in a day. The mad rush of population to new lands and new settlements has ceased, at least within the bounds of Minnesota. Instead there is that normal growth that belongs to more established communities. The work of the Church, therefore, is no longer an endeavor to keep up with a rapidly advancing surf line of civilization ever pushing westward but rather is it to cultivate fields already occupied. To borrow a phrase from agriculture, what is now needed is "intensive" rather than "extensive" farming. By this is not meant that new fields are not appearing, for this must always be in a growing country, but that they are less numerous and they do not constitute the distinctive feature of this period.

Our Synod entered this decade with five Presbyteries, one hundred and fifty-seven ministers, one hundred and eighty-four churches, four hundred and ninety-three elders, thirteen thousand and twenty-eight communicant members and eighteen thousand four hundred and twenty-nine enrolled in its Sunday Schools.

This represents a working force capable, if faithful, of accomplishing great things for the extension of the

Kingdom of God and the blessing of human life.

The Synod held its initial meeting of this decade in the Central Church of St. Paul, where it convened October 9, 1891. This pioneer church was just rounding out forty years of church life and activities. Its pastor, Rev. R. F. Maclaren, D. D., was chosen Moderator as was most fitting under the circumstances.

The live issue before this Synod was the question of the division of the Presbytery of St. Paul. This Presbytery was by far the largest in the Synod in its number of ministers and churches. It embraced the Twin Cities of St. Paul and Minneapolis with their strong churches and abundant wealth. Its contributions both for congregational expenditures and for benevolence far exceeded those of all the other Presbyteries combined; more than half the total membership of Synod was found in its churches. The movement for the division of the Presbytery originated among ministers and elders of Minneapolis. The matter had been proposed and discussed in the Presbytery but had not received its approval. It was then brought before Synod by a petition which was generally signed by ministers and elders of Minneapolis. The chief grounds for asking a division were two:

First, the relative size of the Presbytery which gave it an undue preponderance in the Synod resulting in an "unfair inequality" among the Presbyteries.

Second, the advantage to the local work in the two cities which could be better carried on by separate Presbyteries, especially in view of the large plans for Church Extension which had been inaugurated in both places.

Other reasons were given but they were of minor importance and were not pressed.

The petition suggested as the boundaries of the new Presbytery, if it was formed, a line following the Mississippi River to the northwest until the southern border

of Duluth Presbytery was reached, and a line toward the southwest following the Minnesota River to the boundary of Mankato Presbytery, thence due west to the Minnesota River again, following that river to Lac qui Parle County and from there west to the Dakota line.

It was answered by those opposed to the division, who were chiefly from St. Paul, that while it was true that St. Paul Presbytery was by far the strongest Presbytery in the Synod in most respects, this fact had never resulted in the Presbytery exerting or attempting to exert undue influence in the Synod, that it had never voted as a unit upon any question or was ever likely to do so; that if an issue was ever raised where it was for the interest of the two cities to unite their votes or influence, it could be done quite as well if there were two Presbyteries as if there was only one. It was argued also that the size of St. Paul Presbytery gave it great influence and prestige in the Church at large. It sent each year six commissioners to the General Assembly, a number that was exceeded only by three Presbyteries in the entire Church. Still further, it was urged that whatever the civic rivalry between the Twin Cities, there had always been entire harmony between their representatives in the Presbytery. Together they enjoyed a fellowship which was highly prized, but which must necessarily find few opportunities for expression if there were two Presbyteries. It was stated also that there always had been what now would be called "a gentleman's agreement" in the Presbytery that local questions were to be decided by the local representatives; and there had never been any disposition on the part of members from either city to direct in the affairs of the other city except in so far as such counsel and participation was sought.

Serious objection was also made to the proposed geographical division of the Presbytery in that it would give

a disproportionate amount of territory to the new Presbytery, and that too the portion offering the more favorable opportunity for development.

The Women's Synodical Foreign Missionary Society, then in Session, sent a communication to Synod expressing its interest in this question, and stating that by a standing vote of forty to ten, its members had recorded their disapproval of the proposed division, and it was also asked that their President, Mrs. C. O. Van Cleve, of Minneapolis, be heard by Synod to express their views on the question. This request, not without some opposition was granted, and Mrs. Van Cleve made an earnest plea against division on the ground that it would effect unfavorably the work of the Women's Presbyterial Society in that the ladies of the Twin Cities had long labored harmoniously together, were deeply attached to each other and did not wish to be separated.

Discussion for and against division followed the report of Synod's Committee on Bills and Overtures which recommended that the petition for the division of the Presbytery and the erection of a Presbytery of Minneapolis be granted, with the exception that the question of Presbyterial boundaries be referred to another committee to consider and report upon.

There was finally adopted a substitute recommendation, presented by Rev. R. B. Abbott, D. D., of Winona Presbytery, appointing a committee to consider the whole subject of Presbyterial boundaries in the Synod "with a view to a nearer equality in numbers and territory, the best possible supervision of mission work both in city and country and the most efficient advancement of Christ's Kingdom in our entire field." This committee was instructed to report at the next annual meeting of Synod, and to it was referred the petition for the erection of a Presbytery of Minneapolis. This, of course, very much

broadened the question and made it a Synodical rather than a local matter.

As a result, at the next meeting of Synod in 1892, the Presbytery of St. Paul was divided, not into two but into three parts, and a Presbytery of St. Cloud as well as a Presbytery of Minneapolis was erected.

The churches and ministers in the territory embraced in the proposed St. Cloud Presbytery did not ask for their own Presbytery but in view of the geographical situation of the Twin Cities which made it impracticable to equitably divide the territory of the Presbytery of St. Paul between them, and in view of the further fact that having their own Presbytery might result in the better and speedier development of the Home Mission field in their section of the State, they were willing to assume the responsibility of a separate Presbytery. In this, however, they still looked, and not in vain, for the cooperation and help of the members and churches of the other two Presbyteries in their mission work.

The division of the Presbytery of St. Paul as thus effected, with boundaries of the three Presbyteries, was as follows:

1. In St. Cloud Presbytery were included the Counties of Renville, Meeker, Stearns, Todd, Morrison, Mille Lacs, Benton, Kandiyohi, Pope, Stevens, Swift, Chippewa, Big Stone and Traverse.

2. In St. Paul Presbytery were left the Counties of Scott, Dakota, Ramsey, Washington, Chisago, Isanti, Anoka, Sherburne, Rice and Goodhue.

3. Minneapolis Presbytery included the Counties of Hennepin, Carver, McLeod, Sibley and Wright.

Some changes were also made at the same time in the boundaries of other Presbyteries. Duluth Presbytery was made to include the Counties of Pine, Kanabec, Crow

Wing, Aitkin, Carlton, Cook, Lake, St. Louis, Itasca and Cass.

Mankato Presbytery was constituted to include the Counties of Nicollet, Le Sueur, Blue Earth, Faribault, Martin, Watonwan, Brown, Redwood, Cottonwood, Jackson, Nobles, Murray, Lyon, Yellow Medicine, Lincoln, Pipestone, Rock, and Lac qui Parle.

Red River Presbytery was changed to include the Counties of Wadena, Hubbard, Beltrami, Kittson, Marshall, Polk, Norman, Becker, Douglas, Grant, Wilkin and Clay.

The boundaries of Winona were unchanged.

Duluth Presbytery thus embraced the northeastern portion of the State; Red River Presbytery the northwestern portion of the State; Mankato Presbytery the southwestern portion; Winona the southeastern section; Minneapolis the central section; St. Cloud the west central section; and St. Paul the east central section.

This new alignment of Presbyteries continued unchanged during this decade, and, with the exception of the erection of the Presbytery of Adams in 1902, has remained practically unaltered to the present time.

While this division of St. Paul Presbytery into three parts occasioned at the time vigorous opposition and debate, the erection of the third Presbytery of St. Cloud went far to reconcile to the change those who most strenuously resisted it as it left a fairer division of territory between the two cities. No bitterness was left after the division; and the relations between the members of the Presbyteries of St. Paul and Minneapolis remained as cordial as before. It is a matter of regret to those of both Presbyteries that the separation necessarily involved less frequent intercourse with one another and less cooperation in their common task, but all this has been, in a measure, overcome by occasional fraternal

gatherings of a social character and in other ways. Many years later a movement was inaugurated to reunite the two Presbyteries, but this reunion was not effected and the story of it belongs to the later period of Synod's history. At the first meeting of this period, Rev. A. H. Carver was elected Permanent Clerk in place of Rev. R. J. Thomson who had removed beyond the bounds of Synod.

This decade presents few incidents or features of unusual interest. Aside from the partition of the Presbytery of St. Paul, no questions of a divisive nature occurred. There were serious problems to face; the work had to be planned; ways and means of accomplishment were discussed; there were the usual reports of committees presented and considered; differences of opinion as to particular measures aroused more or less debate at times, but the general flow of Synodical life was quiet and uneventful.

Each October the annual meeting was held in one of the larger churches of Synod. About half the time the meetings were held in St. Paul, Minneapolis or Duluth. During this decade Synod met also in Rochester, Winona, Mankato and Blue Earth City.

In many respects the Twin Cities furnished superior advantages as places of meeting. They were in direct railroad communication with all sections of the State, they had strong churches to entertain Synod, there was much in them to attract delegates beside the Synod itself, and by far the larger part of the numerical strength of Synod was centered there or was found in the neighborhood. Thus the most numerous attended meetings were held in Minneapolis or St. Paul. But, because of such advantages, it would have been unfair to other sections of Synod to always meet in these centers. With no mileage system in operation the expense of attend-

ance was often too great for delegates living in the more distant parts of the State. Such sections, therefore, were frequently unrepresented. Yet the churches there were the ones most needing the stimulating and educational effect of these meetings. They rarely or never were visited by a secretary of a church Board or a foreign missionary; speakers of note seldom came their way, their life was largely one of isolation and monotony. The coming of Synod meant far more to them, therefore, than to a city church. It was like the introduction of a new life spirit into their communities. Those of other denominations and citizens generally, because of their interest, their fraternal feeling and perhaps local pride, joined with the Presbyterians in entertaining and honoring Synod. Its coming was anticipated with pleasure and it left memories of benefits received that long lingered.

But with an attendance of one hundred to one hundred and fifty delegates only a church or community of considerable size could provide the necessary entertainment for so large a body. Thus there were necessarily sections of the State where Synod could not go for the churches were too small to properly care for it. The effort, however, was made to meet this difficulty, in a measure at least, by occasionally selecting places for meeting as near them as possible.

The general order of business at these annual meetings of Synod was such as is common to all ecclesiastical bodies of the Presbyterian order.

Each annual meeting was opened by a devotional service and a sermon by the retiring Moderator. Each day's session was begun by a half hour prayer service. A docket prepared in advance by the Stated Clerk was presented and adopted, usually without change, standing

committees were appointed and the business of the Session was begun.

Most items of business, especially new matters were referred to committees for consideration and report, though resolutions were often introduced and acted upon directly. Usually the time of the business sessions of Synod was occupied with the reception and consideration of the reports of the committees in charge of the work of the Boards of the Church, but sometimes other matters were discussed, often at great length so that at any time questions were liable to be introduced that would provoke prolonged debate. Occasionally an amount of time was thus consumed that was entirely out of proportion to the importance of the subjects discussed. This is true, however, with all deliberative bodies. As has already been stated, the transaction of business was usually confined to the morning and afternoon sessions. The evening sessions were invariably devoted to "Popular meetings" as they were called at which addresses of general interest in regard to the work were given either by representatives of the various Boards of the Church or by speakers previously appointed. These meetings were of special value in that they gave to the members of the congregation and of the place where Synod met, an opportunity to hear speakers of note and to become informed in regard to the general work of the Church.

In the previous decade the problem of founding two Synodical educational institutions of collegiate rank was Synod's greatest undertaking. Their preservation and development constituted Synod's greatest task in this present period. Perhaps, if the greatness of this latter task had been realized, Synod would not have had the courage nor the faith to begin these enterprises.

Both institutions were doing a fine work, both possessed a devoted and competent corps of professors and

nstructors, both had a loyal body of students of which any college might be proud. Considering financial limitations and embarrassments, their success was marked, yet the shadow of debt was over both colleges, especially over Macalester and the shadow was deepening.

The President of the Board of Trustees of Macalester reported in 1891, 93 students in attendance the previous year. The third annual commencement was held June 17, 1891, when four young men were graduated, two of them candidates for the ministry. This made 22 graduates in all, every one of whom was a confessed Christian. Of the students then in the College, 15 had the ministry in view.

Because of financial difficulties, the budget of expenses was reduced this year \$1,000. A like reduction had been made the previous year. It was necessary, to meet the current expenses of each year, to raise a considerable amount by contributions from individuals or churches. While the assets of the institution were estimated to be worth some \$400,000 more than the liabilities, most of these assets were in real estate or unproductive property, so that little income could be secured from this source. Yet in spite of all efforts to reduce expenses and increase contributions, the yearly deficit continued and, of course, the debt grew.

Rev. T. A. McCurdy, D. D., having resigned his position as the head of the College, Macalester was for two years without a president. In 1892, Rev. A. W. Ringland, D. D., then pastor of the First Presbyterian Church of Duluth, was elected to that office, and in the fall of the same year, entered upon his duties.

It was during the early part of his incumbency that co-education was introduced into the college. Before that a few young women, members of families connected with the College or living in the neighborhood were al-

lowed, as an accommodation, to recite with some of the classes, but they were not officially recognized as a part of the student body.

The new president in his first report to the Board of Trustees, on June 10, 1893, introduced the subject and strongly advocated that at least a trial of co-education be made. His argument in its favor was based wholly on financial grounds. The College was in serious debt and needed more revenue. The widespread business depression of this year made it increasingly difficult to raise funds. Co-education would almost certainly increase materially the number of students. This meant larger revenue and a wider constituency of friends and supporters. All this would help solve the financial problem and relieve the situation, perhaps prevent threatened bankruptcy.

For these reasons the Board of Trustees voted to open the doors of the College to young women, thus radically changing the character of the institution and its original intent by making it co-educational. The new plan was confessedly experimental and was originally adopted for a five year trial. This change was not made, however, without strong opposition and even protest. The Board of Trustees was evenly divided on the question and only the vote of the president of the College decided the matter. The founder of the College and its first president, Dr. Neill, who had given a large part of his life to the establishment of a college for young men, was strongly opposed to the new plan. Two of the Trustees resigned from the Board as a result of its action. They still remained friends of the College but were unwilling to act in the management of the institution under the new conditions. How many friends and supporters of the College were alienated by this change of policy, it would be

difficult to say. Certainly there were many who did not approve it.

The opposition to the new arrangement was based chiefly on one or more of three grounds. Some were opposed to the principle of co-education as applied to colleges. Others held that the change was too radical a departure from the original intent of the institution which was to provide a college for young men only. Still others claimed that as Synod had established two colleges, one for young men and one for young women, it was a violation of at least an implied contract with Albert Lea College for Macalester to admit young women to its halls. Beside these specific reasons for opposing the change many doubted the wisdom of the new plan. It was thought that more would be lost by the alienation of friends than would be gained by any increase in the number of students. However, the change having been made opposition ceased. No serious attempt in Synod or elsewhere was made to persuade the Trustees to reverse their action and there is no evidence that because of it any considerable number of the friends of the College were permanently alienated.

Events have justified the change. While it may be a question whether or not Macalester would have survived and grown without it, there can be no question that the College has flourished since the change was made. Co-education has become a fixed policy of the institution and few if any, would now think of abandoning it.

It was during this period or immediately preceding it that several educators became identified with the faculty who were destined to have a large part in the future history of the College, and by their faith, loyalty, self sacrifice and ability, were to keep the institution from extinction in critical times.

The recognized chief of these was Prof. James Wal-

lace, L. L. D., who, as already stated, came to Macalester in 1887 to occupy the chair of Greek.

Another was Prof. Andrew W. Anderson who was appointed an instructor in English, Psychology and Logic in September, 1891.

A third was Rev. George W. Davis, Ph. D., who came in 1892 to take the chair of Biblical History and Literature. What these men have done for the preservation of the College and its upbuilding, might fill volumes. Without their devotion, self-sacrifice and leadership, the institution could scarcely have survived. Whatever credit may be due others for its success, their mead of praise can never be diminished. Macalester will remain as their monument after they are gone.

The College during this decade enrolled about the same number of students year by year. Not far from a hundred were usually in attendance, though, toward the close of the period, as the debt clouds began to scatter the enrollment ran up to 130. Co-education did not have much direct effect in swelling the number of students for a few years at least, which is not surprising, as the facilities for properly providing for young women were lacking. Then the uncertain future of the College made it difficult to secure larger numbers. Young people do not care to identify themselves with an institution that may close its doors at the end of any semester.

Yet, while the number enrolled was not large and the College was sadly hampered by its financial difficulties the work carried on within the institution was of a high grade. There was no pretense to furnish courses to which justice could not be done. The curriculum might be limited, but it was honest, so that the young people who went out from Macalester were well equipped for what lay before them; and were prepared to take their places beside the graduates of other colleges, even those of the

highest rank and reputation. Students from Macalester thus went to Princeton and similar institutions and entered the same classes without conditions.

It was during this decade that the great incubus of debt was finally and permanently lifted from Macalester. This debt had been gradually accumulating since the opening of the institution. There was very little productive endowment to start with, the erection of necessary buildings and furnishing the needed equipment meant large outlay. While considerable real estate was held by the College, it was a liability rather than an asset. No income was derived from it. Some of it was encumbered by mortgages, most of it was subject to taxation. Then there were the current expenses of the colleges which necessarily aggregated many thousands of dollars annually, however, economically the College might be administered.

The main sources of income were tuition fees and donations. With a comparatively small enrollment and with many of the students paying no tuition, since they were candidates for the ministry, or came from minister's families, the former source of income was relatively small.

A considerable sum had to be raised annually by subscriptions or church collections, if the budget was to be met. This was where the deficits occurred. While the College had many generous friends, there were not enough of such supporters to meet the need for money. Appeals were repeatedly made by Synod and Presbyteries for churches to take up at least, an annual contribution for the College or give a certain sum per member each year, but the response to these appeals was inadequate. From a lack of interest in the institution or a lack of realization of its needs, possibly in many cases because of the pressure of other demands which seemed more imperative the churches, as such, generally failed to contribute or gave

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only in meager amounts. The result of all this was annual deficits, which, accumulating year by year, soon proved a serious burden. It was hoped that efforts to secure endowment or large special gifts would relieve the situation; something was accomplished in this way but not enough to prevent the debt growing.

In 1890 it was \$116,000. A debt raising campaign, carefully prepared and vigorously pressed, was inaugurated the following year. The debt at that time had risen to about \$125,000. After a strenuous effort contributions and pledges for this amount were received and there was great rejoicing at the result. But the effort was not wholly a success. The financial depression of 1893 came on. This, together with other causes, resulted in a continuance of the debt, and conditions soon, were much as they had been. Current expenses, taxes, assessments, continued to pile up. There was shrinkage in subscriptions and lands were unsalable. Thus another financial crisis was brought on and another heroic effort made to wipe out the growing indebtedness.

By compromise and concession, by exchanging land for notes and mortgages, by the large contributions of a few, and smaller gifts from the many, the debt of \$130,000 was finally liquidated and at the annual meeting of the Trustees of the College on June 5, 1900, only a few incidental formalities were needed to complete the task.

This brought great relief and great rejoicing throughout Synod and among all the friends of Macalester.

Since then, while the institution has been greatly hampered at times for lack of funds, it has never had to face bankruptcy, and the question at the close of each year, as to whether it would be able to open its doors at the beginning of the next year has not had to be raised, as it frequently was raised during this decade.

At the meeting of Synod in October, 1900, on the rec-

ommendation of Prof. James Wallace, L. L. D., the following resolutions of appreciation of the gifts and services of those who had had a leading part in this debt raising were adopted:

I. That Dr. Cleland, Dr. Meldrum and Prof. Thomas Shaw be a committee to convey in person to Mr. James J. Hill, the hearty thanks of this Synod for his liberal gifts of money toward the liquidation of the debt of the Collège. But for his liberality, all our efforts to redeem the College financially would apparently have failed.

II. That the Moderator convey by letter the gratitude of the Synod to the following generous contributors: Board of Aid for Colleges, Chicago; Mrs. William Thaw, Pittsburgh; Mr. John Converse, Philadelphia; Mr. Cyrus McCormick, Chicago; Mrs. Cyrus McCormick, Sr., Chicago; Miss Georgiana Willard, Auburn, N. Y.; Mr. Frederick Weyerhaeuser, St. Paul; Mrs. B. S. Cook, Owatonna; and Mr. Thomas B. Janney, Minneapolis.

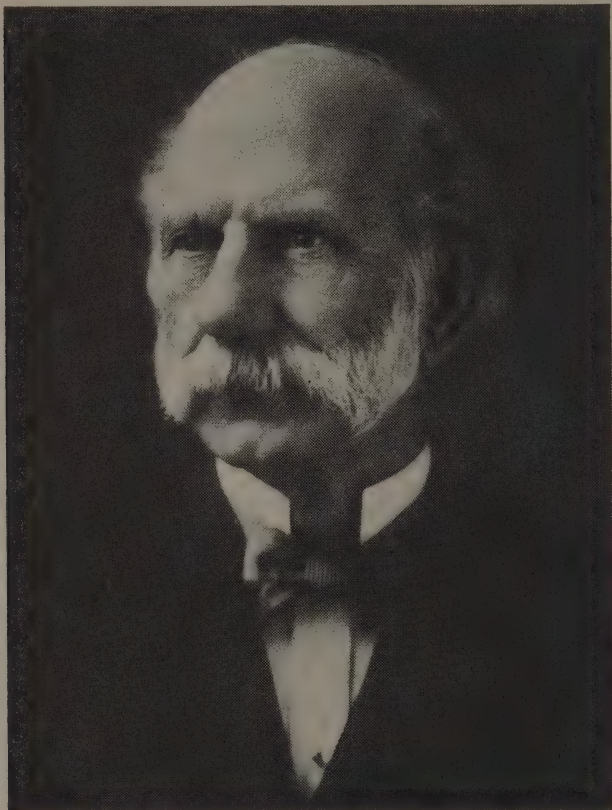
III. That Synod recognize its great obligations to Messrs. R. C. Jefferson, William B. Dean, R. A. Kirk, of St. Paul; W. H. Dunwoody, of Minneapolis, and George D. Dayton of Worthington, for their liberality toward the College and their earnest and invaluable labors in its behalf. Special recognition should also be given to the indefatigable and successful labors of Mr. Thomas H. Dickson, and Prof. Thomas Shaw, President and Vice-President of the Board of Trustees.

During this period, on March 13, 1894, Rev. A. W. Ringland, D. D., resigned the Presidency and Prof. James Wallace, L. L. D., who had so faithfully and efficiently served since 1891 as Dean of the Faculty, was unanimously nominated by Synod as his successor.

Dr. Wallace, however, having no ambition to serve in such capacity, declined the position. He consented, however, at the urgent request of the friends of the College

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to serve as Acting President, while the critical financial condition of the College continued or until a President could be secured. No little credit for the raising of the debt and the general conduct of the College during these



JAMES WALLACE, PH.D., LL.D.
Professor of Biblical Literature, Macalester College

critical times is due to the wise leadership and heroic sacrifices of Dr. Wallace.

The story of Albert Lea College during this period is somewhat similar to that of Macalester, except that the

load of debt was not so staggering and the financial complications, growing out of real estate purchases, that burdened the latter were not duplicated in the sister institution.

The President of Albert Lea, Rev. R. B. Abbott, D. D., reported to Synod in October 1891 that the previous year, the sixth, had been the most "successful and satisfactory" in the history of the institution. The total number of students in attendance was 44. Four had been graduated the previous June. The outlook was hopeful. There were many needs but some of the more urgent were being, in part at least, supplied. The religious tone of the College was reported healthful and gratifying. The College was not altogether self-supporting, but the deficit had been made up by appropriations from the Board of Aid for Colleges, from church collections and from individual gifts.

The bonded debt was reported as \$15,000 and there was a floating indebtedness of some \$2,000. The latter was cared for by individual subscriptions and notes. It was thought that the former would be more than provided for when the large tract of land in St. Paul, the legacy of Rev. Daniel Rice, D. D., could be sold. It was the expectation that the sale of this property, in addition to relieving the institution from debt, would endow a professorship of \$25,000 as provided in the will of Dr. Rice.

The year following conditions were about the same. Expenses were met by strictest economy and special efforts to secure funds, but the institution was very much hampered in its work because of limited means.

The College, however, despite its handicaps, was yearly growing in popularity, was doing efficient work, and was attracting students to the limit of its capacity to provide for them.

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Toward the end of this decade considerable progress was made in increasing the revenue, in paying off old obligations and in adding to the equipment of the College. In 1899 the Trustees reported all floating indebtedness paid and only \$4,000 of the bonded indebtedness unprovided for.

Great credit for this success of the institution was due to Miss Ella Young, the very efficient and devoted Principal, who served most of this period, but whose health compelled her, towards its close, to be absent from her duties for two years.

The consolidation of Macalester and Albert Lea Colleges under a single Board of Control was discussed at considerable length during this period and committees considered the matter, but nothing came of the project. Various other schemes for the better solution of these educational problems were proposed from time to time but no practical method for improving conditions was discovered.

A great problem of this period, as in all the past, was that of Home Missions. By that is meant not merely occupying new fields and organizing churches, but sustaining and advancing existing work. Minnesota had not ceased to be, and it is to be hoped never will cease to be, Home Mission territory. With the Dakotas gone the field was still ample and the calls many as well as urgent. Our state was not only a missionary field in the sense that there was missionary work still to do but in the sense that we were dependent upon the Board of Home Missions to sustain it. Self-support, that is paying into the treasury of the Board as much as was taken out, lay far in the future. It was an objective and a program, however, not simply a dream or an aspiration, but it was years before it was to be accomplished.

For the year ending April 1st, 1891, we received from

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the Board \$23,709 and we contributed to the Board \$9,-636. During the year preceding this there were 97 home missionaries laboring in the fields and stations in Minnesota. In this year, the first of the new decade, there were 160. This represented an extension of the work of about 60 per cent increase. During this first year of the new decade eight churches were organized in the state, viz.: three in Red River Presbytery, three in St. Paul Presbytery; and one each in Duluth, and Mankato Presbyteries. Twelve church buildings were in process of construction. The number of self-supporting churches in the Synod was 46, leaving 149 that received more or less aid. About this time there began to be introduced in the Presbyteries, Presbyterian Evangelists or as they were more commonly then known, "Pastors at Large." These missionaries had general oversight over the mission work of a Presbytery, sometimes two. Their time was given to looking up new fields, stimulating old fields, caring for vacant churches and endeavoring to secure them pastors, supplying vacant fields, helping weak churches in their finances, aiding homeless churches to secure houses of worship and in every way lending a helping hand where there was need. Their work was thus, in the narrower fields of the individual Presbytery, doing what the Synodical Missionary was doing in the whole Synod. They thus relieved him locally of a great share of his work and responsibility. While under the jurisdiction of their own Presbyteries and directed by them, through their Home Mission Committees, they yet worked in entire sympathy and cooperation with the Synodical Superintendent. These Pastors at Large were commissioned by the Board of Home Missions and their support, in part at least, came from its treasury. This plan proved its wisdom by its results and became a fixed policy of the Presbyteries. The growth of the Home work during the

next score of years and to the present day is due largely to this scheme. By it the work was looked after and pushed as it never had been before. Much of the credit for the inauguration and success of this plan was due to Rev. R. N. Adams, D. D., the Synodical Missionary, better known as General Adams, whose military experience in the Civil War had taught him the effectiveness of organization and the importance of having trained lieutenants.

These pastors at large rendered faithful and efficient service. Four of them deserve particular mention for the abundance of their labors and the many years they continued in this work. These are Rev. Thomas M. Findley of St. Cloud Presbytery, Rev. Newton H. Bell of Mankato Presbytery, Rev. Samuel F. Sharpless, D. D. of Red River Presbytery and Rev. Samuel A. Jamieson of Duluth Presbytery. In the planting and fostering of churches, in genius for discovering new and promising fields, in persistence in pushing the work at all seasons and in constant watchfulness over their charges these brethren are worthy of special recognition.

Rev. N. H. Bell has passed away; Rev. Samuel A. Jamieson is no longer a member of Synod; Rev. Thomas M. Findley and Rev. Samuel F. Sharpless are not now actively engaged in the work as in former years.

The growth of the Home Mission work during this period is evidenced by the number of new churches founded year by year. The first year of this decade there were organized, as has been stated, eight; the second year, fourteen; the third year, eighteen; the fourth year, twenty-two; the fifth year, nineteen; the sixth year, ten; the seventh year, seven; the eighth year, nine; the ninth year, eleven; the tenth year, eight.

Thus during the decade there were established 126 new churches. This is more than two-thirds increase in

the number on the roll in 1890. As some churches had been either dropped from the roll or consolidated with other organizations the net increase during the 10 years was 92. This is a remarkable growth and evidences the vigor with which the Home Mission work was pushed



REV. THOMAS M. FINDLEY, D.D.
Pastor at Large, St. Cloud Presbytery.

during this time. It is the more remarkable when it is considered that it was accomplished under many difficulties and discouragements.

Funds were by no means abundant; a business depres-

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sion occurred in the nineties that was more or less felt for several years; appropriations assigned the Synod by the Home Board were meager compared with the urgent demands. Thus the work was frequently curtailed and even seriously crippled. Beside it was difficult at times to secure the number and kind of men needed for the task. Yet despite these obstacles the work grew and prospered.

Much of this advance was due to the emphasis put upon evangelism. Special meetings were held in various parts of the field, especially in the newer sections, often where there was no established church of any kind. God wonderfully blessed these efforts. People generally came to the meetings, many would be blessed, a group of converts or revived Christians would thus be gathered, and the result was a church organized and a permanent work established. A great factor in these efforts was the labors of the Sunday School missionary who was often the pioneer in the founding of a church.

In the efficient working force a large place also is to be given to the students of theological seminaries who, in considerable numbers, spent their summer vacations in evangelistic and pioneer work on the mission field.

Much attention during this decade continued to be given to work in foreign speaking communities, but it was difficult to secure men for this work, who could speak the required foreign languages and were otherwise qualified. Few of these people also had had Presbyterian training or antecedents. For these reasons this line of work had only a limited success. Its value however is not to be measured so much by its visible results as by the needs of these people. Many were thus reached and blessed who otherwise would have been sheep without a shepherd. These missions were chiefly Scandinavian but

there were also a number of German and Bohemian churches organized.

While the general Home Mission work was thus being successfully prosecuted the Women's Synodical Home Missionary Society continued its efficient and faithful service. Though not directly under its control the Society made annual reports to Synod; and at this period held its annual meeting at the same time and place as that body.

Synod received these annual reports with pleasure and appreciation; but it never, even by suggestion, attempted to direct or advise the women of the church in regard to their own work. This would have been neither necessary nor becoming. The women from the beginning demonstrated their ability to wisely administer their own affairs. In addition to the formal written report some representative of their Society, usually the President, Mrs. E. F. Pomeroy at this time, made a brief address to Synod giving additional information about their work or specially emphasizing some particular phase of it.

To the Synod of 1891 the Secretary reported 32 new societies organized during the previous year with a number of mission bands among the young people. The number of members at this time was 2,722 and the amount of contributions for the year \$5,140, a considerable increase over the previous year. Some 320 Home Mission magazines were reported taken. The value of missionary boxes was \$1,841. The report called upon pastors to enlist the interest of the Christian Endeavor Societies in this great work.

The next year, 1892, the Society offered its seventh annual report since its organization. It presented an encouraging record of accomplishment and a hopeful outlook for the future. As at this time the Christian Endeavor movement, which was manifesting high tide in its

development, was rapidly absorbing in itself nearly all the activities of the young people, it was urged, therefore, with additional emphasis, that pastors should seek to secure a prominent place in Christian Endeavor activities for the cause of Home Missions.

During the next few years therefore special effort was made to thus enlist the young people in this work. This effort met with a large degree of success.

The financial depression that prevailed in 1893 and succeeding years adversely affected the work of the society, chiefly by a falling off in receipts or the increasing difficulty in raising necessary funds. It was a trying and anxious time, taxing the faith and increasing the labors of the women of the churches. But they bore the test nobly. The ill effects of the hard times were but temporary, so that in 1894 the Society is able to report 21 more Sunday Schools contributing than the previous year and an advance in receipts of some \$300. The total contributions for the following year were \$5,754. The value of the boxes \$2,234. Thirteen new societies were reported and the magazine circulation was increased from 450 the previous year to 679.

The year's report of 1895 sums up some of the results of ten years' work, this being the tenth anniversary of the organization of the Society. During this period 93 societies and 51 bands were organized. The contributions aggregated \$46,148. Thus the work was carried on and pushed with a zeal and faith that never faltered.

In providing the gospel and Christian Education for the neglected in our own land, especially among what are termed "exceptional populations," that is Indians and those of foreign race and tongues, the Women's Home Missionary Society of Synod, with its constituent elements of presbyterial and local societies, has had a large place.

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The report at the close of this decade, 1900, shows societies 109; members, 2,808; magazines taken, 907; value of boxes, \$1,685, and total contributions \$6,393.

The Women's Synodical Foreign Missionary Society also continued with unabated zeal its good work during this period under the leadership of Mrs. Charlotte O. Van Cleve. In 1891 it had 83 societies and its contributions were \$6,560 for the year. Two hundred and forty-one copies of *Woman's Work* were taken and 369 of *Children's Work*. The following year the contributions were \$7,174. At this time the society reports its work and beneficiaries as follows: "In China we support a physician, have two scholarships and a large interest in Weishien Hospital. A new wing had been built to this hospital. This is the work of a Missionary Society in Minneapolis, consisting of seven Chinamen. It is called the "Munroe Pavilion" in memory of their first Sabbath School teacher. Some little children have an interest in Japan. Four Societies contribute to the support of Miss Parker in Siam; and two others have scholarships in Laos. In India three children are being educated and several more in Persia, where we are interested in Oroomiah Hospital. In Africa a young minister preaches the gospel who was educated and is now supported, in part, by one of the oldest Societies in this Presbytery. In Mexico we are helping in four enterprises. In California a young woman now giving valuable assistance in the Chinese Home, was educated by one of our auxiliaries." This indicates how world-wide the work of this Society extends. The end of the decade showed \$7,296 as the total contributions of the previous year. Thus the century closed with the Society, with all of its auxiliaries, in active service for the extension of the Master's Kingdom. There was no diminution in the enthusiasm of the women of the church for this work.

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Each year the effort was made to increase their gifts, to enlist more women in its prosecution; and to interest in the work larger numbers of the children and young people.

Toward the close of this period Mrs. C. O. Van Cleve, because of increasing years, resigned her position as President and was made President Emeritus. She continued to attend the annual and other meetings as she had strength but no longer had the direction of affairs. Her presence at the meetings was in itself an inspiration and a benediction. "Mother" Van Cleve was the founder and for many years the active spirit in the Foreign Mission work of the women of Synod. All regretted her decision to retire from active service but she had well earned the rest and relief from responsibility.

She had a worthy successor in the presidency in Mrs. W. M. Tenny, Minneapolis, who continued in office two years when she removed from the State. She was succeeded in 1900 by Mrs. Maurice D. Edwards of St. Paul who remained President twelve years, retiring in 1912, with the title of Honorary President.

The total contributions of Synod to Foreign Missions during this decade shows a considerable falling off from that of the preceding ten years. This is owing wholly to decreased offerings from a single church and a single individual whose interest had not lessened, but whose ability to give had diminished. The general gifts of the churches were well maintained though there was no marked increase. This lack of increase was due to the general business depression which prevailed for a considerable part of the time and which has already been referred to. In the numbers contributing and in the spirit of giving there was advance.

Yet many churches failed to remember this cause. In 1894 out of 211 churches on the roll only 116, a little

more than one-half, made any contribution either through church offerings, societies or Sunday Schools. Most of these churches which thus seemed to fail had a small membership and were weak financially. Some were without pastors and practically all were struggling to exist. It is not surprising therefore that Foreign Missions was sometimes passed by. Their condition might not justify the omission but it explains it.

The loyalty of Synod as a whole, however, to the great cause of world-wide evangelization could not be questioned. At every meeting not only was it considered and endorsed but its support was urged upon the churches; and various plans were proposed to deepen the interest of all the congregations and to increase their gifts. Special attention also was given to interest and educate the children and youth through the Christian Endeavor, Mission Bands and Sunday Schools. The large results of this work among young people was to appear in later years.

The splendid work of Sabbath School Missions, begun during the previous decade, was continued. At the meeting of Synod in October 1891, 84 new schools were reported organized the previous year and 62 old schools reorganized. The total membership of these schools was 4,353.

Closely connected with the establishment of these schools was family visitation. Three thousand six hundred and seventy-six households were visited in this work. Sixty-six thousand one hundred and six pages of tracts and religious literature were distributed in addition to Sabbath School publications put in the hands of children. Beside these schools organized or reorganized two hundred and twenty-two other schools were visited and encouraged.

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Four organized Presbyterian Churches grew out of this Sunday School work during the year. Eight theological students were employed during the summer. A considerable part of this work was among Scandinavian people who were then coming into the State in large numbers. Several Sabbath School institutes and conventions were held which had fine educational and inspirational effects. The Board of Education and Sabbath School work spent some \$6,000 on our State work during the year. This was in addition to expenditures of the publishing department. This report is a fair exhibit of what was done each year during the decade.

The statistics varied in some particulars from year to year; different departments of the work showed varying degrees of success but the general results were similar. To the limit of the means at command the work was pushed by Superintendent R. F. Sulzer and his assistants, with an energy and zeal that never slackened. These assistants were, in 1899, five in number, each having a Presbytery as his field.

The last year of this decade, 80 new schools were organized with 237 teachers and 2,032 scholars. Thirty schools were reorganized; some 4,000 families were visited; 41,441 pages of tracts distributed; and 687 Bibles or New Testaments given away. Thus the end of this period is reached with the work being carried forward with the same energy and success with which it was begun.

In 1891 there were in the Synod 179 Sunday Schools with a total membership of 19,859. In 1900 there were 299 schools with a membership of 31,155. Thus the work grew and prospered.

The third great department of the local work of the Synod is Church Erection. With, as has been seen, new churches organized each year by the score and more, the

housing of these new congregations was an immediate need.

During this period the work of the Board, so generously advanced in the previous decade, was continued. Each year churches were helped in varying amounts and numbers until in the last year the churches of Synod received \$15,000. This was a much larger amount than was given in most of the years immediately preceding.

The response of the churches to these generous and constant donations, by their contributions to the Board's Treasury, was by no means adequate. Most of the decade they fell below \$1,000 a year. This last year, however, (1900) they rose to \$1,320.

As in previous decades all the other great benevolent agencies of the church received attention and in the main a loyal support, during this period. Contributions to these causes were not always adequate. At each meeting of Synod, Committees and Secretaries of the Board urged larger gifts and more strenuous efforts, but the causes themselves were not forgotten. With the pressure of home demands it was to be expected that benevolent agencies operating chiefly outside our bounds would not command the same strenuous support that was enlisted in sustaining our own immediate work, yet there was a general spirit of loyalty to them all. Not one was altogether neglected.

Education of young men for the ministry was one of these causes whose importance was generally recognized. The Synod had constantly a number of young men preparing for the ministry who needed some financial aid during their years of study, for few such students come from homes of wealth or can command independent means. During this decade the number of candidates for the ministry varied from year to year. In 1891 they were

23. In 1896 the number rose to 46. In 1900 it had fallen to 27.

This included all, of course, who had been received under the care of a Presbytery as students having the ministry in view, from those in preparatory courses to those in the theological seminaries. About two-thirds of these received aid from the Board of Education, most of whom were in College or Seminary.

Contributions to this cause sent to the Board's treasury were comparatively small during this period. There seemed to be no increase from year to year, notwithstanding the annual appeal of Synod's Committee for enlarged gifts. In 1891 they were \$982. In 1894 they were \$915.

The newly appointed Assembly's Committee on Systematic Beneficence in 1896 apportioned the Synod of Minnesota \$1,534 as the amount asked for the ensuing year. Appeal was made by Synod's Committee to the Presbyteries and churches to realize this amount but the appeal was apparently without effect as the contributions were even less that year than the year previous. Only about one-third of the churches of Synod contributed to this cause each year.

The record of Synod in support of the cause of Ministerial Relief during this decade is very similar to that relating to Education. Far more was received from the Board than was contributed to its treasury. This was to be expected in a Missionary Synod but the discrepancy was greater than it should have been. Only about one-third of the churches remembered this cause by offerings and that in small amounts. The total contributions ranged from \$700 to \$1,200 a year. Considering the fact that each year the Board granted aid to its beneficiaries within our bounds of three to five times that amount, this return seemed inadequate, yet when it is remembered

that the vast majority of the churches were far from self-support it is not surprising.

Certainly the comparatively small gifts from the churches indicate no lack of interest in this important cause which commands the sympathy of every Christian.

Relatively the churches of Synod were more generous during this decade in their offerings for work among the Freedmen than for Ministerial Relief. In 1891, \$1,354 was reported given to this cause. In 1896 the amount was \$1,451 and in 1900, \$1,891. It might be difficult to determine why work among the Freedmen seemed thus to appeal more strongly to the churches than so sacred a cause as Ministerial Relief. Possibly for patriotic as well as religious considerations the education and evangelization of the colored race seemed the more immediate and imperative obligation, or it may have been that it was thought that more money was needed for this purpose.

Naturally, during this period the interest as well as the gifts of Synod, for the Board of Aid for Colleges centered, and the Board was willing it should so center, in our two Synodical institutions. Contributions for this cause were thus localized. It was felt on every hand that in sustaining Macalester and Albert Lea our Synod was doing more than its share in promoting the general cause of Christian Education throughout the Church at large. Reports, however, were made annually to Synod of the general progress of this work throughout the country for it was felt that while our interest centered in our own colleges it should not by any means end there.

Thus all the benevolent Boards of the Church in their great enterprises for the extension of the Kingdom at home and abroad, were remembered year by year, to some extent at least, by Synod as well as by its Presbyteries and churches. Doubtless more might and should have

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been done for these causes, and Synod never was satisfied with the standards of giving attained, but as the membership and financial ability of the churches grew there was a gradual increase in the amounts of the annual contributions for benevolence and church support. A splendid foundation was thus being laid for the far larger giving that was to characterize the first three decades of the Twentieth Century.

The accompanying statistical table shows at a glance the amounts given year by year to the benevolent causes of the Church as they are recorded in the minutes of the General Assembly.

BENEVOLENT CONTRIBUTIONS AND CONGREGATIONAL EXPENDITURES OF
SYNOD FOR THE YEARS 1891 TO 1900, INCLUSIVE.

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Sustentation	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolence	Congregational Expenditures	Total Contributions
1891	\$13,930	\$13,720	\$982	\$1,633	\$15,309	\$815	\$1,354	\$362	\$5,150	\$1,414	\$20,521	\$75,190	\$193,252	\$268,442
1892	13,987	12,719	1,145	1,688	13,597	921	1,593	967	14,437	1,591	17,871	80,516	195,828	276,344
1893	24,705	13,934	1,257	2,513	3,567	986	1,262	553	46,688	1,668	27,503	124,636	209,708	334,344
1894	23,649	10,964	915	1,772	2,810	702	1,108	227	5,343	1,766	12,256	61,512	199,839	261,351
1895	25,125	10,308	1,178	1,701	2,798	854	1,499	193	3,229	1,905	9,065	57,855	213,493	271,348
1896	22,435	9,766	1,088	1,736	1,239	1,097	1,451	110	5,317	1,849	8,653	54,741	201,719	256,460
1897	27,216	9,921	672	1,950	1,439	785	1,096	79	3,659	1,780	7,366	55,963	212,051	268,014
1898	25,522	10,360	705	1,390	1,035	1,082	1,383	86	3,529	1,738	6,537	53,367	260,210	313,577
1899	22,224	9,513	759	2,068	11,177	1,149	1,626	16	5,510	1,739	6,580	62,361	219,840	282,201
1900	23,846	10,574	841	1,590	7,658	1,087	1,891	13	8,895	1,737	7,711	65,843	309,749	375,592
Totals	\$222,639	\$111,779	\$9,542	\$18,041	\$60,629	\$9,478	\$14,263	\$2,606	\$101,757	\$17,187	\$124,063	\$691,984	\$2,215,689	\$2,907,673

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It will be seen by comparing this table with that of the previous decade that there was little advance in the benevolent contributions during this period. In the years 1881 to 1890 the total amount was \$653,833. In the years 1891 to 1900 it was \$691,984, an increase of only about five per cent. As the total membership increased during this period over fifty per cent, this does not appear very flattering, but it is to be remembered that there was a general financial depression during this decade which was seriously felt by many churches. Then a large part of the increase in membership is found in new organizations, the number of churches, as well as the membership, increasing nearly fifty per cent. Most of these were mission churches which were not able financially to help much in the general benevolent work of the Church.

The amount of congregational expenditures during this period shows a more marked advance, increasing some forty-five per cent. The total increase in contributions for all purposes was \$703,540, or about thirty per cent.

The important causes of Temperance, of Sabbath Observance as well as other moral reform movements received more or less attention during these years as they always had. Synod was ever glad to go on record not only, but to do its utmost to promote all such worthy objects. It gave its testimony, year by year, in no uncertain way; and its support, as well as that of its entire constituency, could always be depended upon to sustain any effort seeking the social betterment of society.

While consistently refusing to endorse or align itself with political parties or schemes, it denounced the liquor traffic in no uncertain terms; it advocated total abstinence; it endorsed local option as a step toward general prohibition; it strongly recommended to the churches the use of unfermented wine at the Communion serv-

ice; it advocated temperance instruction in the public schools; it condemned the license system as then operated; and it approved year by year the principles and measures advocated by the General Assembly's Committee on Temperance.

In the matter of Sabbath Observance, also, its Permanent Committee on this subject made annual reports in which the obligation for the proper observance of the day was not only urged upon the membership of the Church but specific instances and practices of its desecration were pointed out and condemned. Strong protest was thus made, in the early years of this decade, against the proposed opening on Sunday of the Columbian Exposition at Chicago. This was but a single voice in the great chorus of protest that went up from Christian bodies over the whole country, but no doubt it had its effect in helping to close the gates of the Fair on the Lord's day.

Various undenominational societies of a religious or philanthropic character, at almost every meeting of Synod, were given a hearing through their representatives, as these presented themselves. Usually the causes they spoke for were directly endorsed by resolutions of commendation. It was thus that the American Bible Society, the Minnesota Children's Home Finding Society, the W. C. T. U. and other worthy organizations received the approval and support of Synod.

It was during this period that Synod became represented in an Interdenominational Committee on Comity, that was organized by a number of the leading Evangelical churches of the State. The object of this movement was to promote a better understanding and closer fraternal relations among the denominations, to prevent friction and overlapping in the establishment of new churches, and to cooperate in providing for destitute

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fields. Synod thoroughly sympathized with these objects and in 1892 appointed three of its members to represent it on the General Committee. Not much, however, in a practical way was accomplished by this movement, though it no doubt promoted better fraternal relations and possibly prevented some undue multiplication of churches, but interest in its efforts soon languished and in 1896, as no meeting of the Committee had been held for a year and there seemed no prospect of its being active again, Synod discontinued its representation.

During this period Christian Endeavor continued to spread among the young people of the churches, until it was the exception to find a church without its Christian Endeavor Society. In every way this organization was a blessing to the young people, and a wonderful help in developing their religious life and activities. Fears were entertained by some that its interdenominational features might tend to impair denominational loyalty, but such apprehensions proved groundless, especially where societies had proper sessional and pastoral oversight. The relations of these societies to those of other denominations, while broadening the sympathies and fellowship of the young people only deepened their devotion to their own church. Loyalty to one's own church is a fundamental principle of Christian Endeavor. Synod's Committee on Young Peoples' Societies, again and again bore testimony not only to the devotion of our young people to their own denomination, but to their varied and faithful service in Christian work. In the Committee's report to the Synod of 1894 it is said, "Our Societies are large hearted and affectionate; and are constantly reaching out with their long strong arms to embrace new members. In the school houses on the prairies, in the little village churches and in our larger churches of the cities, constantly increasing numbers are gathering

week by week for devotional services. Here are our future Sunday School teachers and superintendents, our deacons, elders and workers in every sphere of Christian activity.”

These societies were trained in Christian giving and the duty of supporting the benevolent work of their own church. The result was increasing gifts on the part of the young people to our Boards, especially to those of Home and Foreign Missions. There was also impressed upon their members the duty of helping in the support of the local church. The principle of tithing income was very generally taught and widely adopted by the young people. In some Presbyteries courses of lectures on Church History, specially meant for young people, were prepared by pastors which proved of considerable educational value, not only imparting useful information but arousing an interest in the general subject. The plan was for a number of pastors to each prepare a single lecture and then deliver it Sunday evenings in the several churches of Presbytery, exchanging with one another. The spread of Christian Endeavor throughout the Synod was phenomenal. In 1896 there were 258 churches on the roll; and there were 253 Christian Endeavor Societies. Ninety-three of these were Junior organizations. While there were in many churches two societies, yet it is evident that most churches, except the smallest, had a Christian Endeavor Society of some kind.

The contributions of these societies to the general work of the Church, especially that of Missions, was considerable. Through the Women's Board they gave, toward the end of this period, nearly the entire support of a missionary and his wife in Mexico.

The spiritual conditions of the churches during this decade was much as it had been. There were each year considerable additions to the churches on Confession of

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Faith, but no wide spread revivals. Special evangelistic meetings were held in many places, often with most encouraging results. Individual churches in particular years received large accessions. Many churches some years received few or none.

The following table shows the growth of the churches in membership year by year:

Year	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	Totals
Added on examination	1,325	1,386	1,459	2,161	1,799	1,518	1,354	1,281	1,636	1,433	15,452
Added on certificate	1,039	1,082	1,061	1,081	1,092	922	951	880	887	990	9,985
Total Membership	14,005	14,938	16,123	17,341	18,740	19,338	19,483	19,551	20,274	20,902	

Compared with the previous decade this table shows considerable advance. While the number of communicants received by certificate remains about the same there is a marked increase in the number uniting on Confession of Faith. From 1881 to 1890, 8,475 were thus received; from 1891 to 1900 the number was 15,452, or almost double that of the previous period. The total membership increased from 13,028 to 20,902. This is an advance of sixty per cent.

In conformity to a recommendation of the General Assembly a Committee on Safeguarding the Property of the Church was appointed by Synod in 1897. The work of this Committee was to devise such measures as might more fully protect the legal rights of the Church in matters of property and trusts, so that the possible alienation of such interests might be avoided. This Committee reported to the Synod of 1898, making a number of suggestions or recommendations for the guidance of Presbyteries, churches and individuals in all matters where property rights were involved, especially to take the utmost care to see that all legal requirements for safeguarding church property and trusts were fully met. This was a

very important matter as there was constant danger that very sacred interests might be imperilled and valuable properties lost to the Church by a failure, through ignorance or carelessness, to conform to legal forms or requirements.

This Committee, of which Elder Charles T. Thompson, of Minneapolis, was Chairman, not only made valuable suggestions for guidance in property matters, but secured needed legislation for the better protection of church interests. It urged upon churches in their articles of incorporation and in all deeds of real estate to insert a clause stating that all property was held for the use of the "Presbyterian Church in the United States of America." They also recommended that as far as possible, at least a majority of Boards of Trustees be communicants in the Church and not simply members of the congregation. Other valuable suggestions were made by this Committee.

At the meeting of Synod in 1900, Rev. W. C. Covert, then pastor of the Merriam Park Church, St. Paul, gave an interesting lecture on "Early Mission Work and Workers in Minnesota." The lecture was illustrated by a large number of lantern slides which Mr. Covert had been collecting for some time and which he donated to Synod. The lecture was printed and the slides were placed in the custody of the Stated Clerk for the free use of any churches or ministers desiring to have them. These slides have been exhibited in every part of the State and, together with the explanatory lecture, have proved a valuable help in Home Mission appeals and addresses. They are still in use and have in no degree lost their interest or educational value.

During this decade the ranks of our ministers were very much thinned by death. Thirty-one in all were called home, having fought the good fight and finished

their course. Four of these were among the pioneers of our Church in Minnesota. Twelve rendered long service, mostly in our mission fields. The others served for lesser periods.

Rev. Samuel W. Pond was the elder of the two Pond brothers, the first missionaries to the Dakota Indians. An account of his early life and how he and his brother, Gideon, were prompted to come to Minnesota to teach the Indians the Gospel and ways of civilized life has already been given. For nearly sixty years he lived in the State, having his home most of the time at Shakopee. When the Indians removed from the village he remained to minister to the spiritual needs of the incoming white population. Through his efforts a Presbyterian Church was organized in 1855, and a building erected. He did not continue this work long, however, but soon retired from the active service of the ministry and devoted his time chiefly to study and literary work, though he continued to have a fatherly interest in the Indians and both by counsel and oversight exerted an influence for good that was widely felt among the Christian Sioux.

Mr. Pond was a man of scholarly tastes. With the help of others he prepared a dictionary of the Dakota language which was published by the Smithsonian Institute of Washington and which remains a standard work of its kind to this day. A large part in translating the Scriptures and Christian literature into the Dakota tongue was his; and he published in verse, a book of Dakota legends and folklore. He was also a frequent writer for the press; and published a small volume of original poems which have been widely circulated. Shakopee continued to be his home until his death; and there he gathered about him in patriarchial fashion his children and grandchildren who greatly loved and honored him. He died December 12, 1891, aged 83 years.

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Rev. John F. Aiton died at St. Peter, August 21, 1892, at the age of 76 years. He was one of the early missionaries to the Dakotas, coming, with his wife, to Minnesota in 1848 and joining the work at Traverse des Sioux. He continued in this work for years but in his later life retired from active service and lived quietly at his home in St. Peter. He was a member of the Presbytery of Mankato.

On January 16, 1893, another pioneer worker, Rev. J. G. Riheldaffer, D. D., passed away at the age of 74. He was born November 13, 1818. As has been stated, Dr. Riheldaffer came to St. Paul in 1851 as a Home Missionary of the Presbyterian Church (O. S.) and began work which developed into the Central Presbyterian Church which was organized in February, 1852. St. Paul was then a village with a population of about two thousand. For thirteen years he ministered to this people. During his pastorate a substantial brick church was built and the nucleus of a strong congregation was gathered.

While pastor he organized a Young Ladies' Seminary in St. Paul, which he had oversight of for some ten years. In 1868 he resigned his pastoral charge to accept the superintendency of the State Reform School, then just organized, now called the State Training School. He was eminently successful in this work and occupied the position eighteen years. Under his influence and oversight hundreds of boys and girls were returned to the world to become useful and worthy members of society. The school, during his management, became known throughout the nation as a model institution of its kind; and Dr. Riheldaffer has been well called the "Dr. Arnold of the Reform Schools of America."

Having relinquished this work in 1886 he accepted a call to the pastorate of the Redwood Falls Presbyterian Church which he held for five years. Under his pastorate

this church was much strengthened in numbers and efficiency. He retired on account of increasing years in 1891.

Rev. John M. Brack, a veteran in the service of the Master and in the work of our Church in Minnesota, was a member of the Presbytery of Winona and died August 4, 1893. He was born in England in 1808 and came to America in 1852. In 1857 he removed to St. Paul and engaged in business. He was highly esteemed as an Elder in the Central Presbyterian Church. His heart was in Christian work rather than in business and with the counsel and encouragement of his pastor, Dr. Rihel-daffer, he prepared for the gospel ministry. He was ordained by St. Paul Presbytery in 1866 and preached for the churches of Dundas, Sheldon and Houston. His ministry was blessed in all these fields. In 1874 he was chosen Moderator of Synod. Failing health prevented his taking a regular charge during his later life, but he supplied churches as he was able. He was unusually familiar with the Bible; and scripture phraseology was used by him constantly both in his preaching and in his prayers. He left numerous descendants, almost all of whom are earnest workers in the Church.

The death of Rev. Edward D. Neill, D. D., at the age of 70 removed from us the first Presbyterian missionary and pastor of our State outside the circle of the Indian group. Much of what he did and planned has already been told but a volume would scarcely suffice to record all his varied labors. He was a man of wide vision, of unceasing energy and persistent purpose. A person of culture, a scholar, with scholarly tastes, a refined and gentle nature, one would scarcely have selected him for the career of a pioneer missionary on the edge of the Indian Country. Yet from cultured Philadelphia he came as a young man to the difficult task of planting

the gospel in the wilderness of the new territory of Minnesota. He landed in St. Paul in 1849 and began a mission which became the First Presbyterian Church and when that was fairly started and had become self supporting he went to another portion of the growing city and with four members started the House of Hope Church. He was, as has been previously stated, the founder of Macalester College; he took a leading part in the organization of the public schools of St. Paul and was the first superintendent of Public Instruction in the territory. He obtained from the Legislature in 1860 the charter for the State University and was its first Chancellor. When Minnesota became a state Mr. Neill offered the opening prayer at the first meeting of the Legislature. In 1861 at the outbreak of the Civil War he became chaplain of the First Minnesota Regiment. After two years of service he was transferred to the chaplaincy of the U. S. Military Hospital in Philadelphia. In 1864, President Lincoln appointed him a private secretary at the White House, a position he continued to hold under President Johnson. From 1868 to 1870 he was U. S. Consul at Dublin, Ireland. Later he identified himself with the Reformed Episcopal Church as he strongly sympathized with this movement, but in 1890 he returned to the Presbyterian ministry, becoming again a member of the Presbytery of St. Paul.

Dr. Neill was a man of decided literary tastes and ability. He wrote a number of books, all of an historic character. Among these was a History of Minnesota, long a standard work and still an authority in its field. Many articles and pamphlets on special or obscure events of history came from his pen. Such were "Threads of Maryland's Colonial History"; "Fairfaxes of England and America"; "English Colonization of America"; "Minnesota Explorers and Pioneers." His is the story

of a busy life devoted to the blessing of mankind and the advancement of learning. Edward D. Neill is entitled to a high place among those who laid the foundations of the Church, the State and the School in Minnesota. His name will not be forgotten while our Presbyterian Church and our commonwealth remain. He died September 6th, 1893.

Rev. Charles C. Christianson was born in Norway, July 15, 1857 and died April 23, 1893. When ten years old he came, with his parents, to Minnesota. He was, for a time, a student at Wabash College. Obligated to leave college he engaged in business but his heart was in Christian work and he came to Minneapolis in 1885 to labor in the Riverside Mission of the Westminster Church. In November 1886, he was licensed to preach the gospel by the Presbytery of St. Paul and in November, 1887, was ordained at the Riverside Mission Chapel. On May 11, 1890, the First Swedish Presbyterian Church of Minneapolis, the first of its kind in the State, was organized through his instrumentality.

After seven years' service in Minneapolis he was dismissed to the Presbytery of Duluth to take charge of the churches of Hinckley and Sandstone in that Presbytery. He had but fairly begun his work in this new field when death came. As the founder of Presbyterian work among the Scandinavians of Minnesota and as a faithful worker for the Master, he is entitled to high honor.

Rev. James W. Dickey was born at Zanesville, Ohio, November 10, 1811 and died April 12, 1894. He was licensed by the second Presbytery of Philadelphia in April, 1842, and was ordained in 1843 by the Presbytery of Erie. After serving several churches in Pennsylvania and Ohio, he accepted a call, in October, 1867, to the pastorate of a new church in West Union, Dubuque Presbytery, Iowa, where he remained eight and a half years. During the

spring of 1876 he removed to Buffalo, Minnesota, and took charge of the young churches of Buffalo and Howard Lake, in the Presbytery of St. Paul. In January, 1878, he organized the church of Winsted. In the fall of 1883 he went to labor at Keystone, North Dakota, where he remained two years. His eye sight failing he returned to Howard Lake to reside and became again a member of St. Paul Presbytery. At the division of the Presbytery he was enrolled in the Presbytery of Minneapolis. His latter days were spent in Minneapolis.

Rev. Joseph C. Whitney, a pioneer in Home Missionary work in Minnesota, was born April 14, 1818 and entered Oberlin College in 1840. For two years after leaving college he was a student at Union Theological Seminary in New York. On December 8, 1849, he organized the First Presbyterian Church of Stillwater which was the second Presbyterian Church established in the white settlement of Minnesota.

After serving this church three years he removed to Minneapolis where he resided most of the time until his death. Here he began services near the present Milwaukee Railway station, which resulted in the organization of a church which was merged with the Church of St. Peters of Fort Snelling and is now known as the First Presbyterian Church of Minneapolis. After three years' service in this church he went as a missionary to Forest City. There he remained until the Civil War, when he raised a company of troops for the Sixth Minnesota Infantry and was commissioned Captain. Because of the Sioux outbreak his regiment was not at first sent south but he spent two years in service on the Indian frontier protecting the settlers from the Indians. He served under General Sibley and was in every engagement with the hostile Sioux. After the Indian outbreak the Sixth Minnesota was ordered South and took an active part in the Civil

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War. Being mustered out in 1865, Captain Whitney returned to Minnesota, arriving at Minneapolis, May 17, 1865. Although, because of throat trouble, he did not resume the active work of the ministry he was as deeply interested as ever in the work of the Church. He was a constant attendant at Presbytery and Synod, serving on many committees of both bodies, particularly on that of Home Missions, a subject in which he never lost interest. He was deeply interested also in our Synodical Colleges and in all Christian educational work. In 1867 he represented Minneapolis in the State Senate. He was active in civic affairs and in matters of moral reform. The Synod of Minnesota owes much to his wise counsels and devoted labors. He died May 1, 1896 at the ripe age of 78.

Rev. Jacob E. Conrad was converted at the age of sixteen and at twenty-two entered Dr. Nelson's Mission Institute near Quincy, Illinois, with the intention of preparing for Mission work. He remained in this institution some nine years, completing a collegiate and part of a seminary course. In 1845 he was licensed by the Presbytery of Schuyler. Realizing the need of a more complete theological training he spent a year at Lane Seminary. He was ordained by the Presbytery of Logansport and installed pastor of the church at Warsaw, Indiana, 1847. Here he remained seven years. In the spring of 1856 he came to Minnesota and settled on a farm in Blue Earth County. For forty years he lived and labored in this region doing the work of a pioneer missionary and receiving little material compensation for his services. He organized the Congregational Church of Sterling Center in 1857, the Congregational Church of Winnebago City in 1858, and the Presbyterian Church of Blue Earth City in 1859. This latter church he supplied for seven years. In 1868 he organized a church at Minnesota Lake which later became absorbed by other

churches. He founded and was pastor for twenty-one years of the Presbyterian Church of Amboy, called at first Pleasant Ridge. In 1870 he organized the Presbyterian Church of Winnebago City, with which the members of the Congregational Church united.

In explanation of the fact that Dr. Conrad organized several Congregational churches it is to be remembered that in those early days the New School Branch of the Presbyterian Church, with which he was identified, united their Home Mission Work as well as their Foreign work with the Congregationalists. New churches were thus allowed to choose their own denominational affiliations. "Father" Conrad, as his friends loved to call him in his later years, was a charter member of the Presbytery of Mankato and of the Synod of Minnesota. He was very faithful in his attendance at Presbytery and Synod. He died May 1, 1896, aged 82. Two of his sons are in the gospel ministry, Rev. William O. Conrad, and Rev. A. Z. Conrad, D. D. The latter is now one of the leading Congregational pastors of Boston.

Rev. Delos E. Wells was born January 16, 1832, and died July 18, 1896. In 1854, he graduated from Williams College. He studied theology in Auburn and Lane Seminaries. In 1860 he was licensed by the Presbytery of Athens, and was ordained by the Presbytery of Pataskala in October, 1860. After serving churches in the East he came on December 28, 1867, to Red Wing, and entered upon the pastorate of the Presbyterian Church there. During his ministry here a manse was built. From 1870 to 1873 he was Stated Clerk of the Presbytery of St. Paul. Leaving Red Wing in 1873, he became Pastor of the Church at Fulton, Illinois, and so continued from October 1, 1873, to February 12, 1882, when he came to the Franklin Avenue Church, Minneapolis. He was pastor of this church until his death. At the division of the

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Presbytery of St. Paul in 1901, he was made Stated Clerk of the new Presbytery of Minneapolis.

Rev. Josiah J. Ward was born March 9, 1813, and entered college at eighteen. From college he went to Lane Seminary but left the Seminary because of what was called a "gag law" which forbid students discussing the slavery question on the grounds of the institution. From there he went to Utica, New York, and finished his theological studies privately. After pastorates at Camillus, Oneida Lake, Somerset and Knowlesville, all in New York State, he went to Ohio and labored for three years at Yellow Springs in that State. Then followed a pastorate of three years at Decatur, Michigan and one of four years at Michigan City, Indiana. In 1871 he came to Minnesota, laboring three and a half years at Wells and two and a half years at Owatonna. From there he went to Kasson, where he spent the rest of his active ministry. He served this church some seventeen years, and left a memory there which will long abide as a benediction upon that people and community. He died February 6, 1897, at the ripe age of 84 years.

Rev. Ransom Wait of the Presbytery of Mankato entered into rest March 18, 1897, after a long and faithful service in the ministry. He was born December 23, 1823, of Quaker parentage in Lewis County, New York; and studied medicine three or four years in his young manhood, but having become converted his thoughts turned more and more to Christian Service. In 1857, with his wife and five children, he came West, first locating at Milwaukee. In 1865 he enlisted in the Union army and was sent South. Returning, he moved to Fillmore County, Minnesota, where he organized his first church. Before leaving that section of the State, he founded churches at Washington and LeRoy. In 1871 he removed to Lyon County where he established churches at Lynd,

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Currie and Tracy. During this time he held occasional services at Walnut Grove, Bear Lake, Canby and Gary. About 1875 he organized a church at Rock Lake, which was afterward removed to Balaton. In 1883 he went to Langdon, North Dakota. Five or six churches were organized by him in this region during the seven years he remained there. His wife and one of his daughters dying, he broke up his home and made a trip to Europe. On his return he supplied for a while the churches of Currie, Shetek and Cottonwood. In 1894, he assisted in organizing churches at Lake Sarah and Sodus. In 1896 his health began to fail and he soon passed away. During his active career he organized in Minnesota and North Dakota some fourteen churches, many of which are strong organizations today.

Rev. Daniel Stewart, D. D., was born July 17, 1811, and was educated at Union College and Princeton Seminary. He was ordained by the Presbytery of Albany in 1837. His first pastorate was at Ballston, New York. In 1844 he became pastor of the First Presbyterian Church of New Albany, Indiana. From 1849 to 1853 he was a professor in the Theological Seminary of New Albany, now the McCormick Seminary of Chicago. Then followed pastorates at Camden, New Jersey and Johnstown, New York, each continuing about eight years. In 1871 he removed to Minneapolis and although past his sixtieth year, responded to the call of the Andrew Presbyterian Church and ministered to this people, with great acceptance, until 1875, when, having removed his residence to the neighborhood of the First Church, he was called to supply this pulpit which he did for some six years.

In 1881 he was Honorably Retired from the active ministry. He died April 30, 1897.

Rev. Alfred C. Pettitt, of the Presbytery of Winona,

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was born in 1839 at Mercer, Pennsylvania. He studied medicine and practiced his profession at Akron, Ohio and at Wilmington, Pennsylvania. In 1862 he entered the army as a surgeon. In 1883 he moved to Fergus Falls and was made an Elder in the Presbyterian Church. In 1886 he was licensed to preach the gospel and afterwards was ordained by the Red River Presbytery. For eight years he served the churches of Maine, Lawrence and Maplewood. His second charge was Fisher, Bethel and Keystone. He ministered to these churches for two years and a half, with great acceptance. His last field was Oronoco. He died December 11, 1898.

Rev. Cyrus A. Hampton, of the Presbytery of Winona, was born in Kentucky, in 1841, and graduated from Waynesburg College, Pennsylvania, about 1861. Licensed to preach in Iowa his first charge was at Eldora in that state. From there he went to Minneapolis, where he served the Pilgrim Congregational Church. In 1877 he took charge of the Presbyterian Church of Madelia, Minnesota, where he remained several years. Afterward he was pastor of the church of Rochester, in Winona Presbytery. His health failing he went to All Healing, North Carolina and took charge of a Seminary for Mountain White girls. Here, his health improving, he continued in this work, with marked success, for eleven years. He died May 27, 1899.

Rev. Daniel B. Jackson, of the Presbytery of Minneapolis, graduated from Union College and Princeton Seminary. Coming to Minnesota to do pioneer missionary work he located at Kingston where he organized a church. Later he founded the church at Litchfield and for several years was its pastor. After leaving this field he spent some time in missionary work in Wisconsin. Largely to obtain educational advantages for his children he came to Minneapolis to live in 1889. In associa-

tion with others he here founded the Bethany Church and ministered to this people for a year or more. For the last eight years of his life he was actively engaged in the work of the Children's Aid Society of Minneapolis. He died November 20, 1899, aged fifty-nine.

Rev. F. Augustus Pratt, of the Presbytery of Mankato, graduated from Yale College in 1840, and studied theology at East Windsor, Connecticut. He was ordained a Presbyterian minister in 1843 and had charges at Knoxville, Illinois and Muscatine, Iowa.

In 1857 he removed to Dakota County, Minnesota, residing there eleven years and preaching at Wheatland, Dundas, Vermillion and Farmington. In 1867 he moved to Blue Earth County near Mapleton. One of the pioneer home missionaries of our Synod, he is entitled to an honorable place among those who laid the foundations of Presbyterian work in the State. He died June 5, 1900, aged eighty-three.

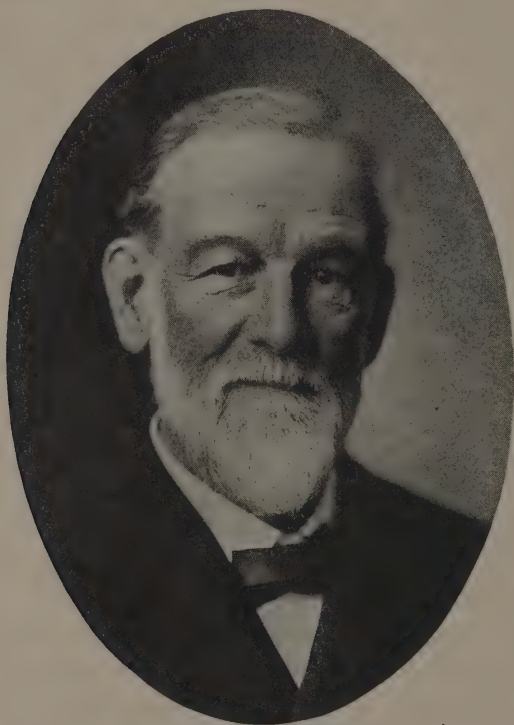
Beside these brethren of Synod who were called home during this decade one minister, Rev. Samuel M. Campbell, D. D., passed away who, while not at the time of his death a member of Synod, yet rendered an important service in Minnesota for nearly ten years as pastor of the First Church of Minneapolis from 1881 to 1890. He was active in the work of both his Presbytery and of Synod as well as a faithful pastor. He died at Minneapolis, November 17, 1892, at the age of 69.

During this period three very prominent Elders, who were pioneers in Minnesota and had a large part in the upbuilding of Presbyterianism in Minnesota passed away.

Gen. Horatio P. Van Cleve who had been an Elder in the Andrew Church of Minneapolis for many years, died in the spring of 1891, leaving the memory of a faithful Christian life. At the time of his death he was in his eighty-second year. He was educated at Princeton

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and West Point. In his early life he served for a number of years in the regular army. At the outbreak of the Civil War he reentered the army and served with distinction, rising to the rank of Brigadier General. But he was in all and above all a soldier of Jesus Christ. His heart was in Christian service and with his consecrated wife, Mrs. Charlotte O. Van Cleve, he labored unceasingly for the upbuilding of the Church at home and abroad.



SAMUEL J. R. McMILLAN,
Chief Justice, Supreme Court of Minnesota, 1874-1875; U. S.
Senator from Minnesota, 1875-1887

The second Elder was Hon. Samuel J. R. McMillan, a member of the session of the Dayton Avenue Church, St.

Paul, from its organization in 1874. He was a pioneer in the State, coming to Stillwater in 1852, where he soon became an Elder in the First Church. In 1856 he removed to St. Paul to practice his profession as a lawyer, and was made an Elder in the Central Church. Afterward he served for years also in this capacity in the House of Hope Church. In 1857 he was chosen Judge of the First Judicial District. From the District Bench he was promoted to the State Supreme Court and became Chief Justice. In 1875, while Chief Justice, he was elected United States Senator, serving twelve years. In 1890 he was appointed by the General Assembly a member of the committee on the Revision of the Confession of Faith. He died in October, 1897, aged seventy-one. Senator McMillan came of Scotch ancestry and was a man of strong, positive faith, yet had a broad, charitable spirit. He was a spiritual power in the Church, and commanded the respect and confidence of his associates both on the Bench and in the United States Senate.

The third Elder to pass away was Hon. Charles E. Vanderburgh of Minneapolis, Associate Justice of the Supreme Court of Minnesota, who came to Minneapolis in 1856 and served on the Bench for thirty-four years. From 1863 to 1877 he was an Elder in the Westminster Church and for practically all of this time was Clerk of its Session.

In 1877 he transferred his church membership to the First Church and served here as an Elder from 1878 until his death which occurred March 3, 1898.

He was a man of strong character and devoted Christian life. His major Christian service during the latter part of his life was in connection with the upbuilding of the Franklin Avenue Presbyterian Church of Minneapolis, which now bears, in his honor, the name of the

Vanderburgh Memorial Presbyterian Church.

During this period Synod lost through removal from the State, two of its veteran pastors. One of these was Rev. Robert F. Maclaren, D. D., of the Central Church, St. Paul, who accepted a call to the Second Presbyterian Church of San Jose, California.

Dr. Maclaren was pastor of the Red Wing Church from 1873 until 1880. The latter year he came to St. Paul to accept the pastorate of the Central Church, which he served most acceptably and efficiently for twelve years. Thus his ministry in Synod continued for some nineteen years. His departure from our bounds was a distinct loss to the Synod of which he was always a faithful and honored member.

Another minister of long service in the Synod to remove from the State was Rev. John B. Donaldson, D. D., who was pastor of the church at Hastings, Minnesota, from 1879 to 1886; and of the Fifth Church of Minneapolis from 1886 to 1896, when he accepted a call to the First Presbyterian Church of Davenport, Iowa. For some years, in addition to his pastoral duties, he edited the Northwestern Presbyterian of Minneapolis. He also served as Stated Clerk of the Presbytery of St. Paul from 1885 to 1889. In many ways Dr. Donaldson thus made a valuable contribution to the work of Synod.

The end of this decade presents the Synod stronger than at its beginning. There has been harmony, progress and faithful work. Nothing spectacular or novel has occurred or been attempted, there have been no spasmodic efforts, nor visionary schemes, but dependence has been placed upon the preaching of the Word and the regular ministrations of the Church. Results show that God blessed these ordinary means of grace.

Many tokens of the Divine Presence and favor were received by individual churches and workers. There

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were special seasons of religious interest in a large number of churches, so that as the end of this period is reached, the retrospect shows abundant cause for thanksgiving and the prospect abundant cause for hopefulness.

CHAPTER VIII

THE JUBILEE DECADE

1901-1910

The new century brought the closing years of the first half century of the life and work of the Synod of Minnesota. Organized in 1858, in 1908 it became fifty years of age. The thought of the approaching Jubilee Year was suggested as the old century was left behind and the new century was entered. The passing from the old to the new was not, however, marked by any special changes of plans or any special efforts to infuse new energy into the life and activities of the churches. The spirit and thought of Synod was rather that of Paul when, while exhorting the Philippian Church to press forward, he wrote, "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

The characteristic of this new decade therefore was normal growth and progress. Along all lines, of at least visible results, there was an advance. The churches increased in numbers and membership; the roll call of ministers was lengthened; the activities of the membership were widened; new fields of Christian effort were entered; and there was a marked growth both in the revenues of the churches and in their offerings for benevolent objects.

The first meeting of the new century was held at Albert Lea, October 10, 1901. Rev. A. B. Meldrum, D. D., of the Central Church, St. Paul, was chosen Moderator. Meeting under the shadow of Albert Lea College, this institution received special attention. The sympathetic interest of Synod in the College was very much deepened by what was seen and heard.

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The number in the College classes was small but the attendance in the preparatory and music departments was larger. The total enrollment was 119. The tone of the institution educationally and spiritually was excellent. Honest work was being done, and all the students came under an influence that promoted both scholarship and high Christian character. The atmosphere of the College also was home-like and wholesome. There was a fine corps of teachers, though the number was inadequate. While this inadequacy increased the burden of the instructors, justice was still done to the students as far as this was possible. Miss Ella Young, the Principal, did everything that could be done with her limited means for the upbuilding of the institution and the proper training of the girls and young women under her charge.

This year the enrollment was larger and there were many encouragements in the work. Some improvements were made including the completion of a chemical laboratory, the normal department had become more firmly established, a commercial department was being organized, and debts were reported cancelled. In 1903 conditions within the College were even more favorable but there was still a lamentable lack of adequate revenue. Inconvenient and often painful economies had to be practiced. Appeals for offerings from the churches, though supported by Synod and Presbyteries, seemed to have little effect. Personal gifts, with a few exceptions, were not large. There was a devoted body of friends and supporters of the College, most of whom resided at, or near, Albert Lea, who gave generously, some heroically, and who were not sparing of their time and efforts as well to sustain the College, but the great mass of Presbyterians in the state seemed to take little interest in the institution. At least, their interest was not manifest in any general gifts or efforts to sustain it.

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Because of the discouraging financial outlook and the yearly deficits the Trustees in June, 1903, determined to close the College for a year, "pending a special effort to secure endowment." It was distinctly stated by the Board that the suspension was only temporary. This course would stop expenses and enable the Board to develop plans already begun for raising an endowment fund of \$250,000, if that was possible. The College was accordingly closed for a time and the contemplated campaign for an endowment was pushed with vigor. That it met with considerable success is evidenced by the encouraging report made by the Trustees to Synod in 1906. They stated that over \$25,000 had been raised to secure a like amount from Mr. Andrew Carnegie which had been conditionally promised. The Board of Trustees had been reorganized, the school was reopened and Miss Mary L. Marquis had been secured as Principal. Many needed improvements in the buildings and equipment had been made. Miss Marquis was admirably fitted for her position and the years she served the College were among its best. At this time a Visitation Committee was again appointed by Synod at the request of the Trustees which should from time to time visit the College, witness the work it was doing, learn what its needs were and in every way possible come into such sympathetic relations with the institution as that, by advice and co-operation, it could be helpful in furthering its interests. This Committee was continued for a number of years, though its personnel was changed from time to time. It reported annually to Synod and its findings and suggestions were a substantial help in bringing the Synod and the College into closer relations and in giving the Synod a more intelligent understanding of the needs and conditions of the institution.

Everything at this time promised a new career for

Albert Lea College and brighter days. In a measure these hopes were realized.

To the Synod of 1907 the Trustees reported that during the previous year "Albert Lea College for Women has enjoyed the largest prosperity and greatest blessings in its history." The College had been placed on a "cash basis." The task of securing the first \$50,000 of the proposed \$250,000 endowment was reported accomplished. Indeed \$63,000 had been raised. A new building was reported erected. The "John Calvin Martin Bible School" had been established as a training school for missionary and other forms of Christian work. The second year of the new management of the College showed the largest enrollment in its history. There was a freshman class of 18, and in all departments the enrollment was 185. It was expected that this number would be increased to 200 as the year advanced. These brighter days continued. In 1908 the College closed its year without a deficit for the current expenses of that year. Quite substantial increase in the Endowment Fund had been secured, a central heating plant, the gift of Mr. J. J. Hill, had been put in and a Science Hall was being erected. More than \$60,000 was expended in these improvements. This fine report was most encouraging to Synod and to all the friends of the College.

The next year, 1909, Synod again met in Albert Lea and was glad to note by personal observation the manifest growth and prosperity of the institution. The report of the Trustees as to the condition and prospects of the college continued favorable. The Science Hall had been completed; a Department of Home Economics had been established; \$2,000 had been added to the \$10,000 provided for the Bible Training School by Mr. John Calvin Martin; and the Trustees had hopes of increasing this endowment to \$30,000 in the near future; additional

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ground, adjacent to the campus, had been secured, enlarging it from about seven acres to more than thirteen acres. A certified statement of accounts showed assets to the amount of \$233,177 with liabilities of \$46,659. The latter were partially off-set by cash and pledges.

The previous year brought a change in the executive head of the College, Miss Mary L. Marquis having resigned, Miss Annie B. Kiermeier had been appointed Principal. There were also a number of other changes in the faculty.

This decade closed with the condition of the College favorable and its prospects bright. The Trustees reported to the Synod of 1910 that the accumulated debts of the previous year had been wiped out, except the portion incurred by the enlargement of the campus. While there continued the need of funds, especially for endowment to meet current expenses, there was a fair prospect, with the efforts friends of the institution were then making, that this great need would be met in the near future.

Albert Lea College for Women seemed at this time a school that would not only live but grow and soon become one of the strong institutions of its kind in the Northwest. Work of a high grade, a faithful band of consecrated and capable teachers, seemed to insure this if the College only had the financial support which might reasonably be expected from the Presbyterians of Minnesota.

The history of Macalester College during this period is one of steady progress. The great incubus of debt having been removed there was every prospect that the institution would live and it was hoped that endowment could soon be secured. To the Synod of 1901, Acting President Wallace reported the previous year the best in the history of the institution in three particulars. "It graduated its largest class, enrolled its largest attendance and met its current expenses." The enrollment that year

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was 168, distributed as follows: Seniors, 14; Juniors, 10; Sophomores, 20; Freshmen, 26; attendance in the Academy, 98. There were 25 students of music, taking also one or more studies in College or Academy. Up to this time the College had graduated 102 alumni, of whom 43 had entered the ministry and 14 were then in theological seminaries. The number of professors and instructors was 13. The total budget of expenses for the year was a little over \$13,000. As has been stated, Macalester, as well as Albert Lea, had a Synodical Committee of Visitation, which continued to render a needed service by bringing the College and the Synod into closer relations. This Committee was able to report directly to Synod the conditions and needs of the institution; and it proved a valuable auxiliary in many ways.

The next year showed a slightly larger attendance, with the students being about equally divided between the College and the Academy. Of the students a considerable number came from other churches than the Presbyterian, which showed that the College was growing in favor with sister denominations, and was being conducted on a broad evangelical basis.

Very flourishing Y. M. C. A. and Y. W. C. A. organizations were maintained and constituted important features in the social and religious life of the College.

The reports from Macalester throughout this decade continued to be favorable. There was progress in the number of students year by year; it required much effort to keep out of debt but it was done; the College was hampered by lack of suitable equipment and buildings as well as by its limitable income, but there was much to encourage the friends of the institution both in its condition and in its prospects. At the meeting of the Synod in 1904 a plan was presented by the Trustees for the union of Macalester and Albert Lea, thus re-

lieving the Synod from the burden of supporting two educational institutions covering largely the same ground.

The plan seemed reasonable and feasible but it did not prove acceptable to the Trustees and friends of Albert Lea, probably because the local attachments of the latter College were too strong to be overcome.

In 1904 a committee, consisting of one minister and one Elder from each Presbytery, was appointed, at the request of the Trustees of Macalester, to cooperate with a committee of the College in its effort to secure an endowment. Endowment from the beginning had been the dream of the friends of the College but now it was a program and soon was to be a realization.

The enrollment of the College in 1905 passed the 200 mark. The urgent needs of the College this year were stated to be, a president, a ladies' hall, a science building, a gymnasium and a large productive endowment. The movement to secure the latter was stimulated by an offer from Mr. Andrew Carnegie to contribute \$30,000 for a Science Hall, on condition that \$150,000 be raised by the College for its endowment. The need of a Ladies' Hall being very urgent a special effort to raise \$100,000 for its erection and for an endowment fund of \$150,000 was inaugurated. Rev. A. B. Marshall, D. D., of Minneapolis consented to take the leadership of this movement and his church kindly released him for a time from his duties as pastor. The success of this effort was such that the corner stone of the new building was reported laid. It was duly completed at a cost of about \$80,000; and very properly was named "Wallace Hall."

This year Acting President Wallace resigned his position with a view to going East for awhile to do some special work. His absence from the College, even temporarily, was deeply regretted, for it meant a distinct loss

to the institution in many ways. The hope of his return in the not distant future was the only thing that reconciled the friends of the College to his departure.

Dr. Wallace never sought the Presidency nor wished it. Only the seeming necessity of the case caused him to consent to occupy the position even of Acting President. His heart and ambitions all lay in the work of teaching and scholarship. He was only too willing therefore to lay aside the responsibilities of the Presidency at the earliest moment possible consistent with the welfare of the College. While elected President he was never formally inaugurated but only considered himself occupying the position until the time had come for securing his successor.

In accepting his resignation as Acting President the Trustees elected him Dean of the Faculty and granted him a year's leave of absence. This he spent in New York City as an instructor in the White Bible Training School. On his return he was made Vice President of the College.

His successor in the Presidency was T. Morey Hodgman, LL. D., an experienced educator, who had occupied a professorship in the University of Nebraska; and who was to serve Macalester as President for some ten years. In 1907 the endowment of the College was reported as \$138,000. Under the administration of President Hodgman there was steady progress. In 1908 the working members of the Faculty were reported as 25. The enrollment was 252, with 60 in the Freshman class. The effort to secure endowment was making progress. The General Education Board of the Rockefeller Foundation offered \$75,000 for this purpose conditioned upon the College raising \$225,000 from other sources for endowment and \$150,000 for buildings. This offer was flattering to the College as it was made after careful inquiry

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as to its condition and prospects. Gifts from various sources brought the endowment fund up to within \$95,000 of the total sum of \$450,000 which was the immediate goal sought.

A Bible Training Department was inaugurated under the inspiration of an offer from Mr. John C. Martin of New York City of \$10,000 for this purpose provided \$15,000 more was raised by the College. This condition was met and the Bible chair endowed.

The next year (1909) President Hodgman was able to report the completion of the \$450,000 Fund. This was a great achievement and was made possible only through a few large gifts. \$75,000 came from the Rockefeller General Education Board; \$50,000 each from Mr. Andrew Carnegie and Mr. J. J. Hill; Mr. Frederick Weyerhaeuser gave \$65,000; Mr. O. A. Robertson gave \$25,000; Mr. R. C. Jefferson, \$25,000; Mr. R. A. Kirk, Mr. T. B. Janney and Mr. W. H. Dunwoody gave each \$20,000. Great was the rejoicing throughout Synod at this splendid result. The perpetuity of the College was thus assured, for it was now on a solid financial foundation. It needed many things still and much effort was necessary before even pressing needs could be met, but there were no longer fears as to its existence or its future.

From the names of contributors to the Endowment Fund, just given, it is evident that the College possessed friends and supporters not only of high standing in the business world but of large means and generous impulses who had confidence in the institution, its management and its future.

Great credit for all this is due to the Trustees through whose influence others had become interested in the College; and who themselves gave most generously. Year after year the Board reported the year closed without a deficit but it was not stated that this happy result was

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only reached by its own members annually putting their hands in their pockets and contributing several thousand dollars to square accounts.

By the action of the Trustees Prof. James Wallace, Ph. D., was made head of the Bible Department, recently founded and endowed. This was a most fitting appointment and gave satisfaction to everyone.

The next year (1910), the last of this decade, the total attendance was reported as 276 with the indications of an increase to over 300. One hundred and twenty-five new students entered this fall. These results were accomplished without employing a field secretary or any special efforts being made to increase the attendance. The result shows the growing popularity of the institution. The dormitories were reported full.

Thus this period closes with the College on a firmer footing than ever before and having a bright outlook for the future. Both Colleges during this period received annual appropriations from the Board of Aid for Colleges. Without this help the task of maintaining them would have been still more difficult.

At the suggestion of the General Assembly, Synod, at its meeting in 1903, on the recommendation of a special committee took steps toward establishing a Bible Training School within its bounds. A Board of fifteen directors was appointed for this purpose. Very little however came of this movement. It was found impracticable to establish such a school, chiefly from lack of funds, but the Board held a number of Bible Institutes at Bemidji and elsewhere which were valuable in an educational as well as an inspirational way. The opportunity was thus given Sunday School teachers and others to obtain at least limited scholarly instruction in the Bible and in proper methods of Christian work. The attendance

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was chiefly local, as was to be expected, but much good was accomplished.

Later Synod's committee on the subject sought to secure a Bible Training Department in Macalester College. This was at last accomplished through the Martin Endowment just referred to. Albert Lea College already had such a department. Thus, with Bible Training Departments in both Synodical Colleges, the need of a separate school for this purpose no longer existed.

During this decade, as in all its previous history, Home Missions and Evangelism continued the great advance work of Synod in the State. This work in its nature and development has been already fully described in the accounts of previous periods. Its essential character did not change from year to year but there were constantly sought better methods of operation and altered conditions frequently called for new adaptations. Long continued methods, however excellent in their day, are apt to become outgrown and stereotyped so that their effectiveness is seriously impaired. Rev. R. N. Adams, D. D., Synodical Missionary, had a genius for discovering better ways of prosecuting this work and possessed a quick apprehension of the fact when old methods had become outworn.

During this decade four objectives were steadily kept in view in all Home Mission work: 1st. Synodical Self Support—that is that Synod should contribute to the Board's Treasury an amount equal to that received from the Board. 2nd. To accomplish this, a contribution for the Board from every church with enlarged offerings from churches already contributing. 3rd. General Evangelistic effort, with special evangelistic services, personal evangelism and emphasizing the evangelistic note in all work and plans. 4th. Pastors at Large in every Presbytery.

It was generally felt throughout the Synod that Minnesota, with her many strong churches, her material prosperity, and the wealth of some of her city congregations, should no longer be dependent upon the Board to support her Mission work. There was no thought however of doing her Mission work independently of the Board, but there was the desire to no longer be dependent, but to send to New York as much money as was received from New York.

This would naturally result in more freedom of action in carrying on our local work. Where a Synod is contributing as much as it is receiving, the Board is always quite willing to give its committees large liberty in the distribution of Mission funds. So, as a result, if a Synod becomes self supporting it becomes almost automatically also self administering in its local work. Synodical self support became thus a goal sought during this decade. Great progress was made toward this end.

In 1901 Synod received from the Board for its Home Mission work \$22,126. It contributed that year to the Board's Treasury \$3,845. In 1903 it received \$21,484 and gave \$4,279. In 1906 there was a marked advance toward the goal. The amount given was \$14,825. 1907 showed \$14,223 contributed, which included gifts from Women's Societies, Y. P. S. C. E. and Sabbath Schools. The next year the amount given rose to \$19,317 and the Board expended within the bounds of Synod \$23,446. This brought Synod to within \$4,129 of self support. In 1909 the total contributions of Synod to Home Missions from churches and societies was \$22,015. This was practically self support but the self support sought was to have the offerings of the churches for the Board's Treasury equal the amount drawn out for the support of the Mission work in the State without counting the contributions of the women and young people. That much to

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be desired consummation was however yet to come. The progress made towards it however was most gratifying. It is well to remember however that the amount sent to the Board's Treasury by no means included all given to the cause. Some churches were spending considerable sums in local Mission work. This money did not go through the Board's Treasury but was directly expended. Therefore while the Board received in 1909 from the Synod \$22,015, the Synod is credited in the minutes of the General Assembly with \$37,946 contributed to the cause. The difference indicates the large sum that was being given directly by churches and individuals.

During this period action was taken by the Synod giving its Home Mission Committee, a more direct and positive supervision over the work within its bounds. Hitherto this Committee had had a general supervision, in that it had counselled with and, to some extent, directed the Synodical Superintendent in his plans and labors; it had presented annual reports to Synod of the conditions and progress of the work; and had more or less guided and stimulated the activities of the Presbyterial Committees, but it had no direct authority or management of the Home Mission work of the Synod as a whole.

Now it was proposed to give this committee also powers of administration throughout the State, so that it would have control and guidance over not only the operations of the Synodical Missionary, but all of his subordinates.

Therefore the Synod of 1908 took action making the Home Mission Committee also an Administration Committee and changing its title to that of "Home Mission and Administration Committee."

The General Assembly of 1907 adopted a system of district administration of Home Mission work. The Synods of Minnesota, Nebraska, North Dakota and South

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Dakota were therefore combined in one general field to be known as the "District of the Northwest."

Rev. R. N. Adams, D. D., was made Superintendent of this district, continuing in that position until 1912. This left vacant the position of Synodical Superintendent. Partly because it was thought that Dr. Adams would still be able to exercise a sufficient supervision over the work in Minnesota and partly because it was supposed that the increased powers and wider duties of Synod's Home Mission Committee, then contemplated and soon to be effected, would render the need of a Synodical Superintendent less essential, this Synod took the following action "without abolishing the office of Synodical Superintendent and without prejudicing future action, in view of the fact that all of our Presbyteries are supplied with Pastor Evangelists, we recommend that no application be made for the services of a Synodical Superintendent for the coming year." This policy was continued during the rest of this decade.

These changes marked the beginning of a movement that was to eventuate in the Synod's full supervision of its own Home Mission work under the Home Board.

For several years during this period, an "Advisory Council on Church Extension" was held annually in New York City by appointment of the General Assembly. Our Synod, with other Synods, was represented by a delegate. The object of this council was to confer in regard to the general work of Home Missions and church extension including Church Erection and Sunday School work, with special reference to improved methods of operation and a better understanding of conditions in various parts of the nation-wide field. It was hoped also as a result of these conferences that self supporting Synods, then carrying on their own Home Mission work entirely independent of the Board, might be led to accept some plan of

co-ordinating their work with that of the Board so that if consolidation was not feasible these Synods might have at least the advantage of the Board's cooperation and wide experience in carrying on their work. It was hoped also by these conferences to prevent other Synods, as they became self supporting, from withdrawing from the Board in the conduct of their own Home Mission work. The Stated Clerk of Synod, Rev. Maurice D. Edwards, D. D., was chosen to represent Synod at the meetings of the Council in 1909 and in 1910.

A new branch of local Home Mission work that sprang up during this decade and which was to occupy a large place in the missionary activities of the Synod for many years was that of work in the lumber camps of Northern Minnesota. The pioneer and hero of this work was Rev. Frank E. Higgins who, when he first began it, was pastor of the Presbyterian Church of Bemidji. Living in the logging region of the State and seeing something of the life and spiritual needs of the thousands of men laboring in the woods during the winter and spring, he became deeply interested in their welfare. Soon he began visiting their camps and holding services among them as he had opportunity and his church duties allowed. For this work he was admirably qualified physically, temperamentally and spiritually. Strong of body, robust, fearless, possessing tact and remarkable powers of adaptation, he knew how to reach the men he was after. He was their friend and companion; he could approach them on their own level; he knew their problems and temptations; he was untiring in his labors for their good. He not only preached the gospel to them in their camps, but when they came to town and, through drinking and gambling, got into trouble it was Frank Higgins who helped them out. To enter a saloon and rescue a drunken man who was being robbed; to sit up all night with a man

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crazed with liquor; or help a man, "down and out," to get on his feet or reach his home, was all a part of his work and was often done.

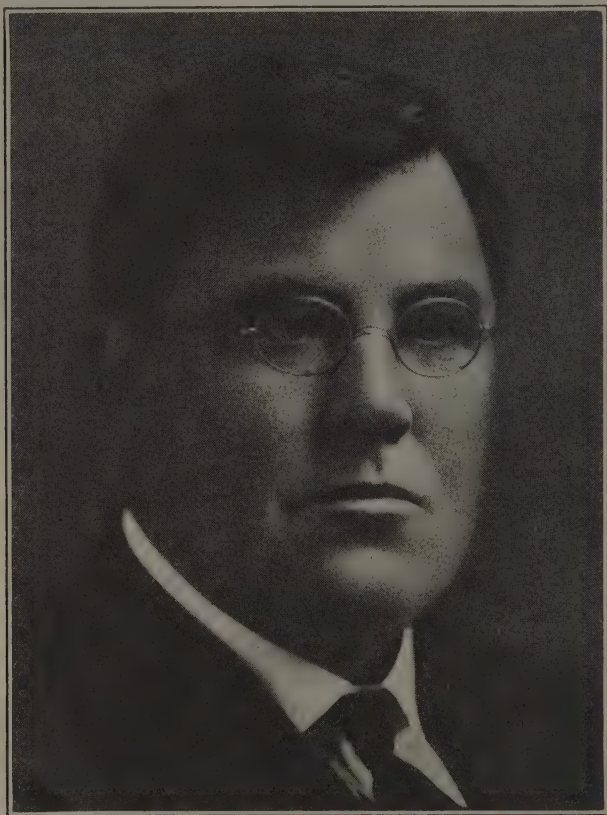


A LUMBER JACK SERVICE
Rev. Frank E. Higgins, Leader

If a man disturbed his meetings and could not otherwise be quieted, he did not hesitate to put him out by force. Stoutly built and muscular, accustomed to hard labor in his youth, able to swing an axe with the best of them, there were few of these men who were his equal in a physical contest. Yet if he ejected a man for persistently trying to break up a meeting he bore him no ill-will and sometimes afterward made him a loyal friend and supporter. It is well said that when God has a great work to do He raises up a man to do it. If ever there was a man raised up to do a special work for God and humanity it was Frank E. Higgins. In 1902 he gave up his pastorate at Bemidji and accepted an appointment by the General Assembly's Committee to labor as an evan-

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gelist in the lumber camps of Northern Minnesota. His growing work was first brought to the attention of Synod at its meeting in St. Paul in October, 1903, when Mr. Higgins by invitation gave some account of his labors. Synod was so interested in his story that it passed reso-



REV. FRANK E. HIGGINS
Sky Pilot of the Lumber Camps

lutions commending his work and calling the attention of the firms and corporations directly interested in the lumber trade to the moral and religious needs of the

men in the logging camps. Churches also were urged to send religious or good literature to Mr. Higgins for distribution among them. The next year Synod appointed a committee to cooperate with Mr. Higgins in his work.

In 1908 this committee reported services held in fifty different camps, in which there were about three thousand men, and that about four tons of good literature had been distributed among them. This work was soon after assumed by the Board of Home Missions and being regularly reported upon each year by Synod's Home Mission Committee, the special committee on "Work in the Lumber Camps" was discontinued.

The Women's Synodical Home Missionary Society continued its splendid work during this period. It was an ever growing work. While there was not an advance in all particulars every year, there was progress on the whole. The watchword "advance" seems to have been the Society's motto. It was always a gratification to receive annually the Society's reports, and often these reports shamed the men as they told of unceasing labor in the good cause and increasing gifts. In 1901 the Society reported \$6,681 sent to the Board's treasury. In 1909 the amount was \$11,124, an increase of over sixty per cent. It was during this decade, in 1905, that Mrs. E. J. Pomeroy, the first President of the Society, completed twenty years of service in that position. Much of the Society's success during these years was due to her efficient and faithful labors. On account of failing health she retired from active service during this decade and was succeeded in the presidency by Mrs. Charles P. Noyes of St. Paul who continued in office from 1905 to 1910.

In connection largely with the Home Mission work, Evangelism was specially emphasized during this period. In 1902 Rev. Cleland B. McAfee, D. D., representing the General Assembly's Committee on Evangelistic Work pre-

sented the matter to Synod. In resolutions adopted, this nation-wide movement to promote evangelism was heartily commended and pastors, elders and congregations were urged to give special attention to evangelistic efforts during the winter. Each Presbytery was directed to appoint an Evangelistic Committee in conformity to the general movement throughout the Church. An Evangelistic Committee of nine members was appointed by Synod.

This Committee went actively to work. A year later it was able to report seven evangelists, commissioned by the Assembly's Committee to labor in Minnesota; and they, together with the pastors on the field, held special services at seventy different places. The evangelists labored on an average four months each within the bounds of Synod.

This work was continued for several years with fine results, but toward the end of the decade it was discontinued in the form in which it had been hitherto carried on. An Assembly's Committee was no longer looked to either to direct or finance such efforts. The work fell more largely on the Pastors and Pastors at Large within the Synod. While it thus, as a general movement, largely ceased, there were frequent evangelistic services held throughout the State. Many churches were thus blessed and strengthened. The growing numbers received into the Church year by year on Confession of Faith was largely due to such efforts. The amount of blessing thus received by those already in the Church cannot be tabulated but the general progress of the Church throughout this period bears testimony to the fact that the Spirit of God was working in the hearts and lives of His people, whether His presence was manifested in special services or in the ordinary ministrations of the Word.

In close connection with these evangelistic efforts and the Home Mission work, often a part of it, was the work

of Sunday School Missions. This important and fundamental part of the Church's great task continued to be pressed during this period under the able leadership of R. F. Sulzer, Superintendent. The story of his labors and those of his assistants is much the same as in the previous years. About an equal number of laborers were at work on the field, one for each Presbytery being sought, although not always to be had. Each year many new schools were organized and old schools revived; hundreds of schools were visited and encouraged; quantities of religious literature were distributed, new and destitute regions were explored with reference to establishing schools; thousands of families were visited and religious counsel given; special evangelistic services were held at many points; and the whole field was covered, as well as the limited number of workers would permit.

One feature of the work of these years specially emphasized was Sunday School Institutes. Teachers and workers in a neighborhood or district, as many as could be gathered, were assembled for a few days' study of the Bible and methods of Sunday School work, under competent instructors. The object was both educational and inspirational. In the new regions, when a school was organized such material for teachers and officers was secured as the field furnished. Often these workers, however willing and devoted, were without training or experience in teaching. Many possessed only a limited knowledge of the Bible and were thus inadequately equipped for their duties. Even a few days of competent instruction and leadership in a Bible Institute were of great practical value to such and meant much for the better conduct of the schools and classes under their care.

These institutes were held in different parts of the field and culminated in a Synodical Institute held just

previous to the meeting of Synod and in the same place where that body met. These gatherings had a large attendance. Speakers of note were secured, often a Secretary or representative of the Sunday School Board was present. Great good was thus accomplished for the betterment of the work and its more vigorous prosecution.

The statistics presenting the results of a single year's labors, that of 1906-1907, which is typical of other years will indicate the amount and variety of the work accomplished by Superintendent Sulzer and his colaborers: New schools organized, 38; teachers and scholars in the same, 1,026; Sunday Schools reorganized, 29; scholars and teachers in the same, 816; Sunday Schools visited and encouraged, 529; number of miles traveled, 93,448; number of evangelistic meetings conducted, 505; addresses delivered, 1,702; conversions reported, 531; number uniting with Presbyterian Churches, 371; families visited, 6,686; tracts given away, 1,024; Bibles and Testaments distributed, 289; volumes sold or given away, 246; Sunday School Institutes held, 52; Presbyterian Churches organized, 4; preaching points established, 14. As the Sunday School missionaries did colporteur work as well as establish and foster Sunday Schools, some of these statistics belong properly to that branch of their activities.

The importance, extent and success of this Sunday School Mission work as conducted by Mr. R. F. Sulzer and his assistants is evidenced from the fact that Minnesota received a larger share of the Board's money and workers than almost any other Synod. In many respects it was thus a banner Synod of the Church in this particular line of work.

While Home Mission work in its various phases occupied so large a part in the activities of Synod during this period, as in all its history, the claims of world-wide

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evangelism were not forgotten, but, as in previous years, the work on the foreign field continued to be remembered and that with increasing gifts and a widening circle of supporters.

The Synod of Minnesota, as we have seen, is itself the offspring of Foreign Missions. It would have been strange indeed had she forgotten her mother or suffered her interests to be neglected. So the effort was steadily kept up, during this decade, to stimulate contributions to this great cause. Efforts were made to enlist every church, every communicant, every adherent and every child in its support. The greatest factor in this work was the Women's Foreign Missionary Society in the Church, the Presbytery and the Synod. This organization continued to work with unabated devotion and energy. It seemed never content with what it had already achieved, but each year set a higher standard and sought to increase its gifts. In some years more than half the total amount contributed to this cause by the Synod came from the women of the Church or at least through their treasury. It sought to educate the children and develop an interest among the young in the Sunday School. One of the most effective organizations among the younger children was the "Busy Bee" Society of the Primary Sunday Schools. This Society was based upon the idea that the entire school was a mission band. Each Sunday some reference was made to the work of missions and a missionary text was repeated. Little bee hives were given each scholar to keep in the home and every child was encouraged to put pennies in these hives from time to time. Once a year a general meeting was held on a week day afternoon. There was a missionary program, the bee hives were brought and emptied; the pennies counted and refreshments served. This plan for interesting and enlisting young children in the work proved very

effective where it was properly tried. Originating in Minnesota it spread to some other parts of the Church.

During this decade the Society was called to mourn the death of Mrs. Charlotte O. Van Cleve, the founder and mother of the Society. She passed away in a good old age, having lived a life full of active labors for the Master and will long be remembered for her beautiful, consecrated life. She was not only a pioneer, but one of the truly great women of the State. If ever Minnesota has a Hall of Fame, "Mother" Van Cleve is entitled to a place in it. As a tribute to her memory the Society resolved to establish the Charlotte O. Van Cleve Memorial Scholarship in the Shantung Union College in China. The \$1,250 necessary to accomplish this was soon obtained.

Among the men the outstanding feature of this decade, relating to Missions was the Men's Forward Movement. This was national in its scope, being inaugurated by the Foreign Board and the General Assembly. Its object was to enlist the men of the Church directly in this work by a missionary organization of their own. To leave it all to the women and young people, with the men having no larger or more direct part than to make a contribution when the plate was passed, was thought to be neither just to them nor the cause. So the scheme of the Men's Forward Movement was devised to give them a greater and more direct share in the work. It reached a large measure of success. The men of the Church took hold of the matter with enthusiasm. In a number of the stronger churches they began having their own missionary or missionaries on the field at home or abroad. The result was enlarged gifts to the cause and a wider, deeper interest in the work. The women and young people no longer had the field to themselves. The support of the foreign work by the Synod thus had five sources: church offerings, women's societies, Men's For-

ward Movement, Christian Endeavor and the Sunday Schools. The result was a growing and more widespread interest in the cause throughout the churches and the Synod, enlarged contributions during the decade and more young people offering themselves for the work abroad.

The first year, 1901, the total contributions of Synod to this cause were \$11,747, the last year, 1910, they were \$24,425, or more than double that amount.

The other Boards of the Church and their work received also constant attention by Synod and its committees during this period as in previous years. Every year reports were presented of the progress of the work in each field and what part in it had been taken by Minnesota. Thus, Ministerial Relief, Education, Aid for Colleges, Church Erection and Freedmen were causes which were annually presented and considered. Necessarily there was usually the same story essentially to be told each year of what had been done to stimulate the interest and increase the offerings of the churches. The statistical table for this period which follows, shows at a glance what was given to those various causes each year. While the amounts contributed annually to particular objects vary, yet there is a marked advance on the whole. Usually an apparent falling off in one year, is due to some special efforts or gifts in the previous year which were not repeated.

In 1901 the total benevolent offerings of Synod were \$58,485. The next year they were \$91,580. In 1907 they passed the one hundred thousand mark and continued above that figure the rest of the decade. In 1910 they were \$209,668. This doubling of contributions in one year and their continuance at that high level was due chiefly to the large sums raised for the Synodical

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colleges. Congregational expenditures show no such growth, though there was a gradual increase.

The total sum raised for benevolent objects during this decade was \$1,269,763. The total sum contributed the previous decade for benevolence was \$691,984. Thus contributions for such objects show an increase of 80 per cent. Congregational expenditures for this period were \$3,176,114; an increase over the previous decade of 43 per cent. The total amounts raised for all purposes during the two decades were respectively \$2,907,673 and \$4,445,877. This is an increase of \$1,538,204, or 53 per cent. The details are indicated in the statistical table on page 285.

During this decade the principles of systematic giving and stewardship were more and more emphasized by Synod, its Presbyteries and its churches. Gradually the old system, or lack of system, of taking an annual collection for the Boards or depending upon special appeals was giving way to these improved methods. The Synod, as well as the whole Church, was thus moving forward in its beneficence to the better method of the every member canvass and the weekly giving of later days. The change was not accomplished in a year or a decade for a great deal of educational work had first to be done as well as not a little experimenting, but there was gradual advancement, more and more the Church generally was realizing that the newer ways were more scriptural and more effective than the old methods.

Work among the Young People of our churches was steadily pushed and each year received attention at the meetings of Synod. The annual reports of the committees showed a gradual advance, with a growing interest among the young people, and the development of new methods of activity. The number of Christian Endeavor Societies increased yearly until they became almost uni-

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BENEVOLENT CONTRIBUTIONS AND CONGREGATIONAL EXPENDITURES OF
SYNOD FOR THE YEARS 1901 TO 1910 INCLUSIVE:

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolence	Congregational Expenditures	Total Contributions
1901	\$ 23,225	\$ 11,747	\$ 896	\$ 2,562	\$ 1,145	\$ 1,260	\$ 1,416	\$ 6,490	\$ 1,734	\$ 8	\$ 58,485	\$ 276,607	\$ 335,092
1902	29,054	11,715	837	2,013	30,456	1,377	1,722	4,567	1,877	7,962	91,580	308,007	399,587
1903	23,495	12,332	992	2,872	5,400	1,773	1,558	8,124	2,128	20,774	79,448	313,143	392,591
1904	26,165	14,014	1,421	3,660	18,271	1,717	1,636	9,215	2,064	14,958	93,121	278,993	372,114
1905	27,080	16,693	1,069	3,237	6,000	1,690	1,704	10,217	2,231	12,881	82,802	310,101	392,903
1906	32,113	17,583	1,183	2,923	7,315	2,206	1,688	16,960	2,371	13,696	98,038	286,927	384,965
1907	31,907	20,433	1,723	3,300	6,103	2,480	2,066	17,198	2,687	24,001	111,898	321,516	433,414
1908	36,076	23,817	1,326	4,193	2,906	2,395	1,932	114,495	2,731	23,808	214,679	357,505	572,244
1909	37,946	25,603	1,516	4,062	3,346	2,619	2,026	48,097	2,991	101,838	230,044	355,840	585,884
1910	38,695	24,425	1,357	4,444	3,276	2,933	1,680	105,981	2,869	24,008	209,668	367,415	577,083
Totals	\$305,756	\$178,362	\$12,320	\$33,266	\$84,218	\$20,450	\$17,428	\$241,344	\$23,683	\$251,936	\$1,269,763	\$3,176,114	\$4,445,877

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versal. Synod's committee, in 1910, stated that there were about 6,000 of these young people organized into 208 societies. The increase in new members was reported as 1,368. Gratifying as was this exhibit yet there were then about a hundred of our churches which had no young people's organizations. Most of these, of course, were small and many were without pastors. These Societies gave the previous year to Home and Foreign Missions, \$2,594.

The great causes of Temperance and Sabbath Observance continued to occupy more or less attention at each meeting of Synod. Every proper movement to promote temperance received the endorsement of the body.

Following the action of the General Assembly in 1907, which reaffirmed the uniform custom of the Church not to appoint official representatives on any non-ecclesiastical organizations, Synod declined to name delegates to represent it on the Anti-Saloon League but it gave, at each session, a sympathetic hearing to the representative of this organization and a hearty approval of its work. Synod was unanimous in supporting local option, prohibition and total abstinence. Again and again it gave its warm endorsement to the work of the Women's Christian Temperance Union and it urged churches and ministers to inculcate the principles of temperance both from the pulpit and in the Sunday School. Always thus Synod gave forth no uncertain sound upon this vital subject.

The cause of Sabbath Observance received a like consideration and endorsement at every regular meeting of the body. A great deal of attention was given year by year to the wide-spread desecration of the day not only by non-church goers but by many inside the churches. Pastors were urged to preach on the law and sanctity of the Sabbath; superintendents and teachers were exhorted to present the subject often to their scholars; and church

members generally were repeatedly enjoined to exalt the Fourth Commandment in their own lives and conduct. Every movement for a better enforcement of the Sunday laws of the State received the hearty support of Synod. So far as the testimony and influence of Synod could go therefore it thus worked constantly for a better observance of the Lord's Day.

One of the great advance movements of this decade was the organization of Men's Brotherhoods. Following the action and recommendations of the General Assembly, the Synod of 1905 appointed a committee "to promote the organization of Men's Societies or Brotherhoods for religious work among men; and, if practicable, to arrange for a State Convention of Men's Societies, Bible Classes and Men's Clubs." Such a committee was appointed and on its recommendation, at the next meeting of Synod a permanent committee on the "Presbyterian Brotherhood" was provided for. This was the beginning of a movement that has continued to the present time; and has been the means of accomplishing great good in the extension of the Master's Kingdom.

Before this the men had a small place in the general activities of the Church unless they were officers or teachers; and even then their fields of labor were limited. Beside attendance at the services of the Church and contributing to its work very little was expected of them. They were not organized as were the women and young people. No distinctive duties were assigned them. In no way were they banded together in any general and systematic manner to promote mutual fellowship and, as a body, to do definite work for men or any one else. There were exceptions to all this, it is true, in individual churches but such churches were few. A Men's Bible Class was about as far as even the stronger

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churches went in any kind of organized effort for men or by men.

This new movement very generally changed all this. Under various names and with differing plans and methods of operation men's organizations began to multiply throughout the Synod. The Committee on the subject reported in 1907 such organizations in all the Presbyteries but one. The total number of Men's Societies at this time was twenty, though doubtless there were others that had not reported. Some were Bible Classes, a few were called "Brotherhoods," others bore such titles as "Civic League," "Get-Together Club," "Help a Man Brotherhood," "Sunshine Club," and other names. All, however, had a common object to promote fellowship and organized cooperation of men in some kind of good work.

Gradually, as the movement spread, special names were dropped and such organizations more generally adopted the simple name of "Brotherhood" as embracing everything for which they stood. This was desirable and promoted greater uniformity among the Societies in their objects, methods of work, and forms of organization.

These Brotherhoods, beside their general object of promoting Christian fellowship and mutual helpfulness among themselves, took up such work as Bible study, the support in whole or in part of missionaries at home and abroad, evangelistic work for men, civic reform, social service, the upbuilding of the local church and any other kinds of special work that appealed to them. The whole movement was no doubt inspired and guided by the Spirit of God, and has accomplished much for the upbuilding of the Kingdom. Its greatest work in our Synod, however, was to be achieved in the later history of the body.

One of the important questions that perplexed Synod during this decade, as it did the entire Church, related to the increasing number of names on the Reserve Roll of church members. This Roll was a list of communicants who had moved beyond the bounds of the parish to which they belonged without taking letters. There was a provision in the Book of Discipline, Section 49, which allowed sessions after two years' absence to place such names on a separate list, so that they were no longer counted active members nor were they included in the membership reported annually to the Presbytery. A committee reported on the subject to the Synod of 1906, stating that in the previous four years 5,000 names of absent or lapsed members had been transferred to this Reserve Roll, or Suspended Roll, as it began about this time to be designated by the General Assembly. As most of these members were practically lost to the Church, the condition involved was serious. To at least lessen the evil, Synod instructed sessions only to place on such a list the names of those who properly belonged there and not to put on it the names of members who had not moved away nor been lost track of, but had simply absented themselves from the services and neglected their church duties because of disaffection or loss of interest. Pastors and sessions were urged, to exercise a close supervision over all absent members, to endeavor to secure their transfer to another church when they had moved away and to seek by every possible means to win back to the Church those who, from any cause, may have absented themselves or were otherwise neglecting their church duties.

The growing importance of the State University and the increasing number of Presbyterian students in attendance there led the Synod of 1903 to appoint a committee to inquire into the relations of the Church and

the University, and to suggest methods for fostering a closer connection between the Church and the students, especially those of Presbyterian affiliations or antecedents. At this time there were 3,846 students enrolled in the institution. It was generally felt that a responsibility rested upon our Church, as upon other churches, to provide for the moral and religious safeguarding of these young people. The University, being a state institution, could not directly provide for religious instruction or oversight, beyond at least chapel services. While some of the faculty were men of Christian faith, others were not. It was supposed that the latter would at least teach nothing to disturb the Christian faith of students, yet inadvertently or knowingly, some did. Especially was this the case where secular studies touched upon the realm of religion. Beside, while a large number of the students lived in the Twin Cities and therefore were still surrounded by the atmosphere of the home and the Church, the larger proportion came from sections of the State more or less distant and therefore enjoyed the help of neither. There was no question therefore, of the urgent need of something being done for the spiritual oversight of these young people. If the necessary means could have been secured to meet the expense of employing a student pastor the problem would have been comparatively simple, but there were no adequate funds available for such a purpose. This Synod, therefore, while commending the work done at the University by the Young Men's and Young Women's Christian Associations, authorized its committee, if the necessary funds could be obtained, to secure the services of some theological graduate to conduct courses of study in the English Bible for University students, and to interest himself specially in the welfare of those of Presbyterian antecedents. This committee was also instructed to secure, if possible, a

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building near the campus as a social center for such students and to inquire into the feasibility of raising sufficient funds for the purchase and maintenance of the same. In addition, the committee was requested to obtain the names of all students at the University who were members of or affiliated with the Presbyterian Church, and communicate with them in the name of the Synod, assuring them of Synod's deep interest in their spiritual welfare and urging upon them the importance of church attendance, Bible study and Christian activity while attending the University. It was estimated that, at this time, some five hundred Presbyterian students were enrolled in the institution. Very fittingly, Rev. Charles F. Hubbard, then pastor of the Andrew Church, which was located near the University, was made chairman of this committee.

This was the beginning of a work which was to be continued in various ways and with more or less vigor and success until the present time. The effort was at first made to secure the cooperation of other churches to make it thus an interdenominational work as it was thought that this would relieve it of all suspicion of being a propagandist scheme. Little, however, came of this plan.

It was found difficult to awaken the interest of the churches of Synod in this work for Presbyterian students in any large and practical way. While every one was sympathetic and felt the need of such effort only a small response was made to appeals for funds to support it.

In 1906 the name of this committee was changed to that of the Committee on "Religious Work at the State University." While little was done during the remainder of this decade to secure either a Religious Director, laboring under the auspices of the Y. M. C. A., or a Student Pastor, working under Presbyterian or interdenominational control, yet valuable work was done by the An-

drew Presbyterian Church, its pastor, session and members, in inviting students to make their church home with them and in other ways seeking their spiritual welfare and oversight.

During this decade, in 1901, a new Standing Rule was adopted, devoting half of the afternoon sessions and all the evening sessions to devotional services and discussions. It had always been the custom, as has been stated, to devote the evening sessions to popular addresses and devotional services though occasionally, under pressure of time, a limited amount of business was then transacted, but to give up half the time in the afternoon to such services was an innovation. The reason for this change was a general desire to have more time for devotional and cultural purposes. Many ministers and elders, especially those coming from the smaller cities and towns, either grew weary of a whole day spent in the routine of business or felt that it would be more profitable for them to listen for a part of the time to addresses on practical themes relating to Christian work and life. Many of them seldom had the privilege of listening to such speakers of note as usually attended the meetings of Synod. Therefore the change was made and has since been continued. It was thought at first that this shortening of the time for the transaction of business would make it difficult, if not impossible, to clear the docket but such fears proved unfounded in practice. It may have resulted in shorter speeches and less debate but the business has been satisfactorily attended to without crowding or undue haste.

It was a part of the provisions of this new Standing Rule that "each Presbytery shall at its spring meeting select a topic and name a speaker to present the same, which topic and name are to be forwarded to Synod's Committee on Benevolence and Finance to aid them in

preparing a program for the discussions of Synod." This was no doubt a help to the Committee in preparing for these popular afternoon meetings and tended not only to give variety to the addresses but to present topics in which different Presbyteries were specially interested.

In 1902 occurred a wide-spread coal strike in the East which, at the time of the meeting of Synod, President Roosevelt was attempting to settle. Synod, alive to the seriousness of the situation, especially in view of the near approach of winter, without attempting to go into the merits of the case or taking sides, expressed its sympathy with the President in his efforts to end the controversy and pledged him its moral support in any measures he might devise for that purpose. This incident was small in itself but it indicates Synod's sensitiveness to everything that concerned the welfare of the Nation and its sympathetic interest in a peaceful solution of a very threatening labor dispute.

This same year the Western Presbyterian, the successor of the Northwestern Presbyterian, published at Minneapolis, was consolidated with the Interior of Chicago. However wise or necessary as a business deal this transaction may have been, it was considered a distinct loss to Presbyterianism in Minnesota and the adjacent territory. This publication, begun in a small way a number of years before and already referred to, was a great help in keeping the work of Synod before the people and it was scarcely to be hoped that that work would receive a like attention from a paper published so far away and having so much wider interests. Synod expressed its appreciation of the valuable services that had been rendered Presbyterianism in Minnesota and the Northwest by the Western Presbyterian and its editors, Revs. J. S. Sherrill and J. C. Faries. As a partial compensation for the loss of our own paper the Interior introduced into

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its columns a Minnesota Department which was continued for some time but was not permanent.

The Synod of 1908 passed strong resolutions deprecating the prevalent lawlessness throughout the country, which was manifested in numerous lynchings and much mob violence. It also condemned the widespread "graft" of that day whereby politics were corrupted, laws made futile by bribery, and positions of public power and trust were almost openly purchased. The resolutions were ordered read from the pulpit of every church and a copy was sent to the President of the United States.

One of the undenominational agencies for Christian work which has always received the approval and support of the ministers of Synod and the membership of its churches was the American Tract Society but when Rev. T. H. Cleland, D. D., of Duluth was appointed by this Society its Field Secretary for the Northwest, the interest of the Synod in its work was naturally deepened. As a result a standing committee on the American Tract Society was appointed in 1906 and was continued from year to year.

There having been a growing sense of the need of having closer relations with the Board of Publication and Sunday School work, especially in securing supplies and printed matter for our ministers, churches and Sunday Schools, the Synod of 1906 requested the Board to establish a Depository in Minneapolis. This request, however, was not granted, as the Board did not think that the amount of business that would probably be received would justify the larger expense involved, especially as most of this business could be handled through the Chicago Depository.

A plan to better promote cooperation and comity between the Evangelical churches in their Home Mission work and especially to see that needy fields were supplied

with gospel privileges was adopted by the Synod of 1908 which authorized the appointment of representatives on a proposed Interdenominational Commission. Other denominations approving the plan, a joint meeting of their representatives was held in Minneapolis, February 25, 1908. The following churches were represented: Baptist, Congregational, Disciples, Free Baptists, Methodists and Presbyterians. A constitution was adopted to be presented to the several denominations represented at their next annual meetings. A year later the constitution having been ratified by the Baptists, Congregational, Free Baptists and Presbyterian denominations, another meeting of the Commission was held, at which the general situation and needs of the State were discussed. Other meetings, nine in all, were held and much time as well as thought was given to the consideration of plans of work. The result of the activities of this Commission was that up to the meeting of Synod in 1909 the southern counties of the State had been canvassed with reference to the denominational situation in every city, village and township. This survey, as the Commission reports, revealed both an unexpected and gratifying lack of overcrowding and an equally unexpected religious neglect of considerable rural districts. It was the plan of the Commission to complete this survey, and by publicity and conference to prevent duplication of work. The Commission also sought close relations with the Federal Council of Churches of Christ in America, to secure its sympathy, counsel and cooperation in its labors.

This movement toward closer relations and cooperation with sister churches in our work seemed full of promise for the future. How far it succeeded in securing the results sought belongs to a later period. Certainly its beginning was auspicious and every one hoped for its success.

The latter part of this decade, in 1908, Synod, following the example of the General Assembly, adopted the plan of establishing an Executive Commission, consisting of the chairmen of the several Presbytery Committees on Systematic Beneficence. The special function of this Commission was to correspond and cooperate with the Executive Commission of the General Assembly with reference to preparing a budget of benevolences for the Synod, Presbyteries and churches, as well as to present from time to time, approved plans for church finance and benevolence. Similar commissions were appointed in the Presbyteries. This was an advance step, and tended to systematize and coordinate the benevolent work throughout the entire Synod. The power and functions of these executive commissions were to be subsequently enlarged.

During this decade a number of Presbyterial changes were made. In 1901, at the request of both Presbyteries, the County of Rice was transferred from St. Paul to Winona Presbytery. In 1902 the Presbytery of Adams was erected from portions of Duluth and Red River Presbyteries. This new Presbytery was very fittingly named after Rev. R. N. Adams, D. D. It embraced the following counties in the northern part of the State: Beltrami, Kittson, Marshall, Norman, Polk, Red Lake and Roseau.

Some readjustments of the boundary lines between Red River and St. Cloud Presbyteries was made also by the Synod of 1905. The south line of Douglas and Grant Counties as the south boundary of Red River Presbytery, was extended through Traverse County. In 1906, the portion of Anoka County known as Fridley was transferred from the Presbytery of St. Paul to the Presbytery of Minneapolis.

The outstanding event of this decade was, of course, the celebration of the Fiftieth Anniversary of the or-

ganization of Synod that occurred in 1908. The meeting that year was held in the House of Hope Church, St. Paul, one of the original churches of Synod. Preparations for the Jubilee had been made the previous year by the appointment of a committee to have charge of the program and arrangements.

On Thursday evening, October 15, historic addresses were given by Rev. John P. Williamson, D. D., on "Presbyterianism in Minnesota before 1858," and by Rev. Maurice D. Edwards, D. D., on "The First Quarter Century, 1858-1883." Elder Wm. B. Dean, of the House of Hope, presided.

Friday afternoon these historic addresses were continued. Rev. R. N. Adams, D. D., spoke on "The Second Quarter Century, 1883-1908." Rev. Wilson Phraner, D. D., representing the Board, spoke on Home Missions and Mr. R. F. Sulzer, Synodical Superintendent of Sunday School Work, gave "A Brief Retrospect of Sunday School Work." Rev. John E. Bushnell, D. D., pastor of the Westminster Church, Minneapolis, presided.

Following these addresses, Rev. Charles Thayer, D. D., presiding, a series of brief reminiscences were given by various brethren. Those speaking were: Rev. Charles Thayer, D. D.; Elder C. T. Thompson of the Westminster Church, Minneapolis; Elder H. Knox Taylor, of the House of Hope Church, St. Paul; Rev. George C. Pollock, D. D., of the Mankato Presbytery; and Rev. S. A. Jamieson of Duluth Presbytery.

By action of Synod the three Historic Addresses, covering the fifty years and the preceding period, were published and with them were included brief histories of the several Presbyteries as follows: Adams Presbytery, by Rev. David K. Laurie; Duluth Presbytery, Rev. Samuel A. Jamieson; Mankato Presbytery, Rev. Lucius F. Badger; Minneapolis Presbytery, Rev. Otis G. Dale; Red

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River Presbytery, Rev. Samuel F. Sharpless, D. D.; St. Cloud Presbytery, Rev. Thomas M. Findley; St. Paul Presbytery, Rev. David S. McCaslin, D. D.; and Winona Presbytery, Rev. Ludwig E. Koenig. To these was added a "History of the Sabbath School Mission Work" by Superintendent and Elder R. F. Sulzer; Reminiscences, by Rev. Charles Thayer, D. D., and letters from former members of Synod, Rev. David R. Breed, D. D., Rev. William McKibbin, D. D., and Rev. John B. Donaldson, D. D. These addresses and papers made a volume of about one hundred pages. An edition of over two thousand copies was distributed throughout Synod.

The growth of these fifty years has already been described in the preceding pages of this history, but it is interesting to note some facts which indicate the progress that was made, especially during the second half of this period.

In 1883, in the State of Minnesota (excluding the Dakotas) there were 109 Presbyterian churches. In 1908 there were 302, an increase in twenty-five years of 193, or 277 per cent. In 1883 the total membership of these 109 churches was 6,548. In 1908 the total membership of the 302 churches was 25,754, an increase of 19,206, or 293 per cent. It will enable one better to realize this remarkable growth to state that during these twenty-five years while the increase in the number of congregations in our entire church was 29 per cent, the increase in Minnesota was 277 per cent, or nearly ten times as great. In this period the total membership of the Church at Large increased 75 per cent, while in Minnesota it increased nearly 300 per cent.

This decade is noteworthy in the history of Synod in that it marked the beginning of four notable pastorates in the Twin Cities, two in Minneapolis and two in St. Paul, which have remained to the present time and which

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promise to continue, in unabated power, for years to come. The first of these was that of Rev. Stanley B. Roberts, D. D., who was installed pastor of the Bethlehem Church of Minneapolis, January 24, 1900. At that time this church had a membership of three hundred. Under his ministry the membership has grown to nine hundred and Bethlehem has become a leading church in the city and in the Synod.

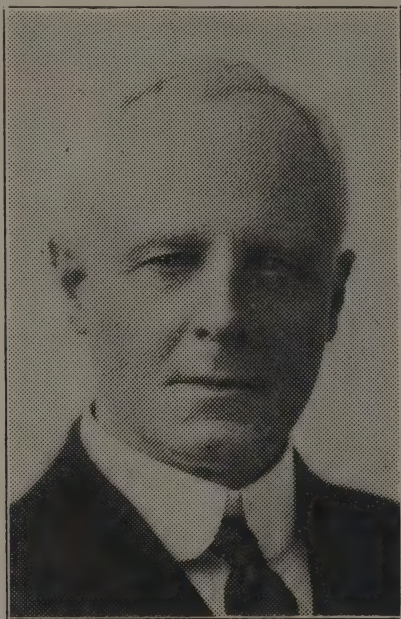


REV. STANLEY B. ROBERTS, D.D.
Pastor, Bethlehem Presbyterian Church, Minneapolis

The next year Rev. John E. Bushnell, D. D., became pastor of the Westminster Church, Minneapolis, being installed March 6, 1901. This church was even then the

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strongest church of our order in the State. Under his ministry it has continued in that position not only, but has become one of the outstanding Presbyterian Churches of the country. Both of these pastorates have passed the quarter century mark.



REV. JOHN E. BUSHNELL, D.D.
Pastor, Westminster Presbyterian Church, Minneapolis

On January 25, 1907, Rev. Henry C. Swearingen, D. D., was installed pastor of the House of Hope Church, St. Paul, then occupying a position among the Presbyterian Churches of the Capitol City similar to that occupied by the Westminster Church in Minneapolis.

During the long ministry of Dr. Swearingen this church also has steadily prospered. Its location has been changed to a different part of the city; with it has

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been united the historic First Church of St. Paul; and a very beautiful stone church and chapel have been erected.



REV. HENRY C. SWEARINGEN, D.D.
Pastor, House of Hope Presbyterian Church, St. Paul

Rev. Harry N. Wilson, D. D., became pastor of the Central Church, St. Paul, May 9, 1907. When he came this church had a membership of about four hundred. In 1926 its membership had grown to nearly fourteen hundred. This increase is the more remarkable in that

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this church occupies a down town position and has never changed its original location.

The strong spirit of evangelism that characterizes the present pastorate largely accounts for the growth and prosperity of this church. During the entire continuance of Dr. Wilson's ministry the additions on Confession of Faith have averaged seventy-seven each year, which is a record seldom equalled by any church. In February, 1927, this church celebrated the seventy-fifth anniversary of its organization.

The general growth of the churches of Synod in church membership during this decade is indicated in the following table:

Year	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	Totals
Added on Confession	1,241	1,625	1,409	1,683	1,905	2,193	2,140	1,585	1,624	1,543	16,948
Added on Certificate	953	1,120	1,193	1,362	1,081	1,288	1,046	1,071	1,056	950	11,120
Total											
Mem'sh.	21,539	22,058	22,315	23,132	23,574	24,522	25,010	25,754	26,053	25,854	
Sabbath School											
Enrollm't	30,350	31,654	31,122	32,981	33,244	32,959	33,408	33,206	33,206	31,991	

As this table shows, the average number of members received on Confession of Faith each year, during the decade, was 1,694. That of those received on Certificate was 1,112. The numbers received each year vary somewhat. This is owing chiefly as to whether or not there have been held special evangelistic services in the churches. The Sunday School enrollment remains practically the same during this period with occasional gains and losses. There is, however, a slight increase on the whole. The statistics for the Sunday Schools vary somewhat from those in the General Assembly Minutes, being larger. This is owing to the fact that they include some schools that are not reported by the churches. The difference, however, is slight. The diminution of the total number

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enrolled in 1910 from that for 1909 is probably to be accounted for by the fact that some schools had been revising their lists of members, striking off the names of those no longer in attendance.

At the close of this decade the backward glance shows gradual progress. Generally churches are individually stronger. While they have not greatly increased in numbers, their membership, in most instances, is larger; their



REV. HARRY N. WILSON, D.D.
Pastor, Central Presbyterian Church, St. Paul

financial ability is greater and their contributions both for their own work and the general work of the Church, evidence growth in the grace of liberality. The work of the churches has proceeded quietly but, in the main, effectively. The best of feeling and a truly fraternal spirit has united ministers, Elders and the membership. All this evidences that the Lord is still walking in the midst of the golden candlesticks. The whole Synod is looking

forward to the larger things that faith's vision sees in the future.

During this decade the ranks of our ministers were thinned by many deaths. Most of these brethren were well advanced in years and not a few were veterans and pioneers in the work in Minnesota.

Rev. Jacob C. de Bruyn Kops was a native of Holland and was born in 1831. At the age of seventeen he came to America. At first he followed the profession of an architect but at the age of thirty-six he entered McCormick Theological Seminary, graduating in 1871. Being ordained to the gospel ministry he went, with his wife, as a Missionary to Africa. His health failing he was obliged after two years to return home. He served the churches of La Crescent and Fremont in Winona Presbytery, Bloomington in Minneapolis Presbytery and Warrendale in St. Paul Presbytery. The latter part of his life his health would not permit him to take a regular charge but he occasionally supplied churches. He died November 11, 1900.

Rev. John W. Ray came from New Hampshire, where he was born December 23, 1814. He graduated from Dartmouth College in 1843 and spent some thirteen years in teaching. During this time he was also pursuing a theological course. He was ordained by a Congregational Council in 1856. For ten years he was pastor of the Congregational Church in Goffstown, N. H. In May, 1867, he came to Minnesota and for five years was the successful pastor of the Presbyterian Church of Hastings. He, also, at this time served as County Superintendent of Schools. For five years he was pastor of the Congregational Church at Lake City, Minn. Here he remained for many years after his pastorate terminated. For some time he had charge of the Presbyterian Church at this place and for about seven years supplied most of

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that time, a small Presbyterian Church at Maiden Rock, Wisconsin. In 1893 he removed to Minneapolis and was honorably retired from the active ministry. He died April 12, 1901.

The death of Rev. Moses N. Adams removed from us one of the last of the early missionaries to the Dakota Indians. Mr. Adams was born at Rockville, Adams County, Ohio, February 14, 1822. He was educated at Ripley College and Lane Theological Seminary. Graduating from the Seminary in 1848 he was ordained by the Presbytery of Cincinnati, June 14, 1848. Under appointment of the American Board he came, with his wife, directly to Minnesota to labor among the Indians and was warmly welcomed by Dr. Williamson and other missionaries. He was stationed first at Lac qui Parle. In 1853 he removed to Traverse des Sioux where he labored among the white settlers, who were rapidly coming in. Here he organized a church, and labored for about six years. For a time he was state agent for the American Bible Society. In 1871 at the earnest solicitation of Dr. Riggs and others he accepted the position of Indian Agent, holding this position for four years, when he resigned. Afterwards he was appointed a chaplain in the United States army and for ten years served in this capacity. Being retired on age, he soon, at the earnest solicitation of the native pastors at the Sisseton Agency, accepted the place of the late Dr. Riggs as the Missionary of the Presbytery Board of Home Missions to the Dakotas. He had charge of the erection of the Government Manual Training School and other school buildings at the agency. He also superintended the building of a manse and several churches. Advancing years and failing health caused him later to retire from active service. His last days were spent in St. Paul. He died July 23, 1902, at Buffalo, New York, where he had gone for medical treatment. In his work

for the Indians he encountered many dangers and hardships, especially during the period of the Sioux outbreak, but his life was wonderfully preserved.

Rev. Newton H. Bell was born April 22, 1841, and passed his boyhood on a farm near Kossuth, Iowa. He graduated from Amherst College in 1866 and studied theology at Princeton and Bangor Seminaries. After being ordained by the Tolland County Congregational Association he held a pastorate of two years at Stafford Springs, New York, one at Winchester, Indiana, of one year, and a third at Owatonna, Minnesota, of two years. He then went as a missionary to the Foreign Field, and was located at Mardin, Turkey, where he labored three years. Failing health of both his wife and himself compelled his return to this country. He then had two pastorates in New York State, one of three years at Arcade, and one of four years at Nunda. In 1884 he again came to Minnesota and began work in the Highland Park Church of Minneapolis. After some four years of successful labor here he went to Moorhead where he labored two years. He was then called to be Pastor at Large of the Mankato Presbytery. He entered upon his duties February 8, 1891, and continued in his labors until his death which occurred September 30, 1902. This was the great work of his life and in it he was eminently successful. During his leadership here the number of churches in the Presbytery was doubled, while the amount received from the Home Board was diminished. He possessed unusual qualifications for this work and made a name for himself that will long be remembered in southern Minnesota.

Rev. Oscar H. Elmer was one of the pioneer Home Missionaries of the State. He was born August 27, 1844, at Unionville, N. Y.; graduated from Hamilton College in 1865 and Union Seminary in 1868. The same year he

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came to Minnesota and settled at Sauk Center. On January 28, 1869, he was ordained as an Evangelist by the Presbytery of St. Paul. In 1871 when the great tide of immigration began to pour into the Red River Valley he went to Moorhead to begin a work there, and was the first Protestant Missionary in that entire region. A church was organized at this point in 1872 and Mr. Elmer continued its pastor until 1886. With Rev. D. C. Lyon, Synodical Superintendent, he helped to start many missions and to organize a number of churches in the Red River Valley. For years he was considered the Missionary Bishop of this region. In 1881 he was chosen Moderator of Synod. After fifteen years of service at Moorhead he became pastor of the Church at Crookston, where he also did a fine constructive work. In 1893 he came to St. Paul to be pastor of the Knox Church and Stated Supply of the Church at Warrendale. Because of ill health he was obliged to resign his charge and on April 8, 1902, his relationship to these churches was dissolved but he never gave up his interest in their welfare and continued to make his church home with the Knox congregation. On August 15, 1904, after a second stroke of paralysis he passed away. Probably no man had a larger part than he in planting the gospel in Northwestern Minnesota and the adjacent regions of the North.

Rev. Bradley Phillips was born at Antwerp, N. Y., April 22, 1818. He graduated from Union College in 1846 and from Princeton Seminary in 1849. In 1848 he was ordained by the Presbytery of New Brunswick and chose Wisconsin as his field of missionary labor. After a number of pastorates in this State extending through many years, ill health compelled him to retire from the active ministry and he removed to Minneapolis where he spent the remainder of his life. In 1878 he united with the Presbytery of St. Paul and became a member of Min-

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neapolis Presbytery at its organization. He was thus a member of our Synod for some twenty-six years. While he never had a permanent charge in Minnesota he was a faithful Presbyter, taking an active interest in all the work of the Church. He was an original member of the Synod of St. Paul (O. S.) which included a part of Wisconsin in its territory. He died November 15, 1904.

Rev. Henry C. Cheadle was born at Windsor, Ohio, April 24, 1829. He graduated from Wabash College in 1855 and Lane Seminary in 1858. The same year he was ordained by the Presbytery of Fort Wayne. In 1872 he came to Minnesota and held the pastorate of the Church of Blue Earth City for eight years. His later pastorates were at Buffalo, Jackson and Lakeville—all in Minnesota. In 1895 he retired from active service making his home in Blue Earth City, where he had labored so long and was so highly esteemed as a man and as a Christian minister. He died February 16, 1906.

Rev. Robert J. Creswell was born at Fairview, West Virginia, July 23, 1844, and was brought up in the United Presbyterian Church. He graduated from Westminster College, Pennsylvania, in 1869; and Newberg Theological Seminary in 1871. In 1871 he was ordained by the Presbytery of Delaware of the United Presbyterian Church. He preached as a minister of that church for a number of years and then connected himself with the Presbyterian Church, U. S. A. His deep interest in Home Mission work led him to come to North Dakota in 1881, where he was instrumental in organizing the Presbyteries of Pembina and Minnewaukon. Twelve or more Presbyterian Churches of this region owe their existence to his labors. His last stated ministerial work was to supply the House of Faith Church of Minneapolis. He was not only a man of affairs in church founding and upbuilding but a gifted writer. Many articles for the religious and

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secular press came from his pen; and his last book "Among the Sioux" is a work of special interest and value. He died July 25, 1906.

Rev. James Cochran was born November 12, 1822, at Woodrange, Ireland. He was educated at Queen's College and at the Theological Seminary of Belfast. He was ordained by the Presbytery of Erie. In 1863 he came to Minnesota and began work at Dundas. In 1865 he took charge of the churches of Prescott and Big River in Wisconsin, then belonging to the Presbytery of St. Paul. He became pastor of the Second Church of Stillwater in 1870 remaining until 1873 when he removed to Minneapolis. For some time he supplied the churches of Madelia and Shakopee. From 1880 to 1882 he served the church of Willmar and resided there. He then retired from regular pastoral work and made his home in Minneapolis. Here he resided until his death, which occurred December 8, 1906.

Rev. Joseph W. Hancock was a native of Oxford, N. H., where he was born April 4, 1816. In 1849 he came to Red Wing, Minn., then a Dakota village, having been commissioned by the American Board as a teacher to the Indians. He labored among them until they left the locality in 1853. In 1851 he was licensed to preach by the Presbytery of Dakota and was ordained by the same Presbytery in 1853. At the beginning of 1854 he began to labor as a Home Missionary among the whites at Red Wing and vicinity. In January, 1855, he organized the First Presbyterian Church of Red Wing and was pastor of the same until September, 1861, when he resigned. He continued to preach in adjacent country towns and organized the churches of Florence and Goodhue, supplying these churches until 1876. He served then as County Superintendent of Schools until 1882. Afterward he continued to preach in various places until 1893, when he

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retired from regular appointments. His last years were quietly spent at Red Wing. He was among the early missionaries to the Indians; and among the earliest Home Missionaries to the white settlers of the State. Before his death he was the oldest minister on the roll of Synod in years of service in Minnesota, and also the oldest in point of age. On October 25, 1907, he quietly passed away.

Rev. Charles Thayer, D. D., Ph. D., was born at Douglass, Mass., April 26, 1820, and came of Puritan ancestry. He was educated at Monson Academy, Mass., and became a teacher at the age of seventeen. In 1841 he removed to Bloomburg, Ohio, and engaged in business. Two years later he united with the Presbyterian Church; and at once began to prepare for the ministry under the direction of his pastor. In 1844 he entered the Theological Seminary at New Albany, Indiana, and completed the prescribed course in two years. He was ordained by the Presbytery of Marion, November 4, 1846, and installed as pastor of the Church of Upper Sandusky, Ohio, at the same service. In 1855 he came to the Northwest as a Home Missionary and located at Hudson, Wis., where he organized a Presbyterian Church. Here began his great Home Missionary labors which he was to continue with such success the remainder of his life. The same year the General Assembly (O. S.) authorized the organization of the Presbytery of St. Paul, of which Dr. Thayer was a charter member. During 1858-1859 he labored in West St. Paul where he laid the foundations of a church organization but a disastrous flood so affected the community that the work was arrested. He labored at Prescott, Wis., until 1865. Five other churches in time grew out of his labors in this neighborhood. In 1865 he began work at Farmington, Minn., residing there four years, organizing a church and establishing churches at two

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other near places, Empire and Vermillion. From 1869 to 1876 he lived at Minneapolis but served the churches of Rockford, Delano, Maple Plain and Long Lake. He was the first minister at Delano; he organized the church at Maple Plain. The years 1877-1878 were spent in Kansas where he supplied the churches of Cherokee and Monmouth. He also preached at McClure and Wier City in the same state. Returning to Minnesota in 1878 he settled at Luverne where he remained three years and organized the churches of Luverne, Beaver Creek and Pipestone. From 1880 to 1883 he served the churches of Jordan and Belle Plaine. In 1883 he removed to Pipestone where he remained two years. While there he organized the churches of Woodstock and Fulda. The next two years were spent at Delhi where he erected a house of worship and arranged for the organization of a church at Swan Lake. From 1889 until his death he resided with a son in Minneapolis and had no regular charge but for several years served the Presbytery of Minneapolis as Pastor at Large. Until within two years of his death he occupied some pulpit almost every Sabbath. He was Moderator of Synod in 1885 and served as Stated Clerk, first of the Synod of St. Paul from 1860 to 1870 and then of the United Synod of Minnesota from 1870 to 1885, rendering a most acceptable and efficient service for twenty-five years. He was a student through all the years of his busy life and in old age earned the degree of Doctor of Philosophy. Macalester College conferred upon him the degree of Doctor of Divinity. Dr. Thayer was a man of devout spirit and tireless energy. He was devoted to pioneer work for which he was eminently fitted. In his long career he organized or was the first minister of twenty churches or more. He was not one to build on another man's foundation. He was a good Presbyterian; and a most careful and methodical

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Stated Clerk; from his brethren in the ministry and from the churches he served he well earned, in his later life, the title, so lovingly given him, of "Father" Thayer. He died May 18, 1909.

Rev. Daniel A. Tawney was born at Gettysburg, Pa., June 10, 1833. The degree of B. A. was conferred upon him by Utterbein University, at Westerville, Ohio. Three years later he received his Master's degree from the same institution. He was ordained January 13, 1865, by the Presbytery of Pataskata (since merged into the Presbytery of Zanesville). During the Civil War he was chaplain of the 179th Ohio Infantry. From 1865 to 1886 he served various churches in the Synod of Indiana. In 1886 he came to Minnesota, preaching at Beaver Creek and later at North St. Paul. From 1887 to 1890 he was Pastor at Large of the Presbytery of Winona; and did exceptionally fine work in this position. From 1893 to 1896 he served the church at Canton, South Dakota. Returning to Minnesota he was Stated Supply of Claremount from 1896 to 1900 when he retired from the active ministry and made his home at Macalester Park, St. Paul, where he died December 14, 1909.

Rev. Edward Savage was born at Ogdensburg, N. Y., September, 1841. In 1850 he came west with his family to Waukesha, Wis. He graduated from Carroll College, Wis., in 1860. At the outbreak of the Civil War he enlisted in the 28th Wisconsin Volunteers. He studied theology at McCormick and Western Theological Seminaries, graduating from the latter institution in 1868. At once he came to Jackson, Minn., where he began his ministerial work. In 1871 he went to Windom, and for ten years preached at Jackson and Windom. He arrived with the early settlers and stayed by them. Death came suddenly on January 4, 1910.

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During this period Elder William H. Tinker, the oldest Elder in the Synod, also passed away. He was one of the original Session of the First Church of St. Paul, which was organized in 1849. The sympathy of Synod was sent to him by special resolution in his last sickness. He left the memory of a faithful Christian life.

CHAPTER IX

A DECADE OF INCREASING OFFERINGS

1911-1920

The period we now enter presents five leading features or events. The first of these is a marked increase in church contributions for both congregational expenditures and for benevolences. The second is the World War in which the Synod of Minnesota, through its ministry and membership, had its part. The third is the introduction of new methods and organizations for conducting church activities. The fourth is the attainment of full self-support of Synod in all mission work within its bounds. The last event, which must be recorded with sorrow, is the final closing of the doors of Albert Lea College.

The decade opened with a very well attended meeting in the Bethlehem Church of Minneapolis, on October 12, 1911. The narrative that year called attention to the fact that the total membership of the churches of Synod was not increasing and indeed showed a tendency rather to diminish. Five years before the membership was reported in the Minutes of the General Assembly as 25,616. This year it was 25,503. In face of large additions during those years this falling off or failure to increase requires explanation, for losses ought not to equal gains. Perhaps this condition was due partly, at least, to an effort of Sessions to purge their rolls of the names of absentee members, but it was due in larger measure probably to a lack of wide spread spiritual interest. The previous year nearly one-half the churches reported no additions on Confession of Faith. There is a time to sow and a time to reap. It is to be hoped that those five years when

the churches seemed, as a whole, at a standstill in their membership were at least sowing years.

The next year, 1912, the total membership rose to 26,-087; a net increase of over 500. That year over 1,500 were added on Confession of Faith. Each subsequent year, during the decade, with a single exception, there was a substantial advance. Thus at the close of the period the total membership was 33,755. The average growth per year was 625 for the period. When the inevitable losses from deaths, removals and other causes are taken into account, and they are serious in almost every parish, this exhibit is not discouraging.

Certain features of church life during this period however were unsatisfactory and gave rise to not a little concern. One was the Sunday evening service which was generally reported as poorly attended and, in an increasing number of churches, was being abandoned for lack of interest. Another was the mid-week prayer service. This too was not observed in many churches; and in others, while kept up, was sustained by only a faithful few. Many suggestions were made by committees and others with references to improving these conditions; and the causes for the decline of interest in these services was frequently discussed. But with all the debate and consideration given the subject not much progress was made in solving the problems involved. The same difficulties and discouragements were reported almost every year. These conditions however were by no means universal. Some churches reported their Sunday evening and mid-week services well attended and with manifest interest as well as spiritual results. Such adverse conditions were not peculiar to this period nor to Presbyterian Churches. There had been general complaint among other denominations for a generation that the Sunday evening service and the mid-week prayer meeting were poorly

attended and difficult to maintain. In other respects conditions in the churches were more satisfactory.

Following the action of the General Assembly, Synod favorably considered the plan of the Federation of Churches in small communities that were over churchied. This scheme was carried out subsequently in a few towns and places, but found no general acceptance as the conditions had to be rather unusual where the scheme was practicable. While many approved the idea and were ready enough to admit that in certain cities and villages the evangelical churches ought to federate to do more effective work, to prevent unwholesome rivalry, to save Home Missionary money and to give a better support to pastors, yet it was difficult to make the necessary adjustments and combine in one congregation and in unity of effort, those who differed more or less widely in their church antecedents, practices and ideas.

As has been stated, one feature of this decade was the introduction of new methods and organizations for conducting church activities. One of these changes was somewhat widening the field of the Committee on Narrative and calling it the Committee on Religious Life and Work. Another change was that of combining under a single committee Home Missions and Sunday School work, giving the consolidated committee the name of both activities. This was done because these two departments are so intimately related and so interlocked that it was difficult to separate them. In truth they are but parts of the same general work. Every church has its Sunday School and the organization of a Mission School is often the first step toward the organization of a church. In increasing numbers new churches were thus growing out of the Sunday School work. The consolidation of these two departments of work was extended also to the Presbyteries in the organization of their committees.

As a result of these changes the Home Mission work, as well as the Sunday School Mission work, under Superintendent R. F. Sulzer, continued to be pushed with even greater zeal and energy. The whole field in both departments was covered and cultivated as well as it could be done within the limitations of men and funds at the committee's command.

The District Superintendent of Missions, Rev. R. N. Adams, D. D., was ably assisted in his work during the first part of this period by seven Pastors at Large. Six of these supplied individual Presbyteries, and one served the two Presbyteries of Minneapolis and St. Paul.

A new plan of Synodical Supervision of Home Mission work was introduced about this time. It was the scheme of gradually lessening the number of Field Missionaries or Superintendents, placing their duties and responsibilities upon Presbyterial and Synodical Committees.

Another change introduced in our Synod related to the grants of Home Mission aid to the individual churches. Before this each application, after endorsement by Presbytery, was sent to the Board in New York for consideration. If the Board approved and funds permitted the grant was made. The new plan was to make the total appropriation for each Synod in a bulk sum for distribution among the Presbyteries as its committee might deem equitable. The Presbyterial Committees in turn distributed, in a similar way, their appropriations among the several churches. The appropriation made by the Board to the Synod was based upon a carefully prepared budget of needs that was sent up by Synod's Committee. Its distribution in turn was based upon similar budgets prepared by Presbyterial Committees and sent to Synod's Committee. This was a wise change which proved its value by its results. Committees of Synod and Presbyteries are much more competent to pass upon applications

from individual churches than is a distant Board in New York, which knows little of the circumstances of each particular case.

The plan of a bulk appropriation by the Board to Synod was one that had long been in operation with the self supporting Synods. It was applied to Minnesota before our Synod actually reached self support, in the full sense of the term, but it was probably granted by the Board in expectation of that event; and as a recognition both of Synod's strenuous effort to attain the goal and its efficient way of conducting its Home Mission work.

With the grouping of several adjacent Synods in their Home Mission and Sunday School work, a Home Mission Council of the group was held annually for a number of years. The several Synods were represented at this Council which considered common interests and consulted concerning plans for advancing the general work. In this Council the Synod of Minnesota was represented.

In 1912 Rev. R. N. Adams, D. D., so long the efficient Superintendent of Home Mission work in Minnesota and adjacent states, on account of advancing years and failing health, was retired from active service as Field Secretary of the Northwest District and was made Field Secretary Emeritus. Rev. William H. Kearns, D. D., was appointed his successor. Dr. Kearns was an able and experienced worker in Home Missions and rendered efficient service. He continued in office, however, for only two years. In the reorganization of the Home Mission work by the General Assembly of 1914 the plan of grouping Synods under district Field Secretaries was abandoned; and return was made to the older plan of Synodical Superintendents.

The Synod of 1914 therefore elected Rev. William R. Harshaw, D. D., Synodical Superintendent of Home Missions.

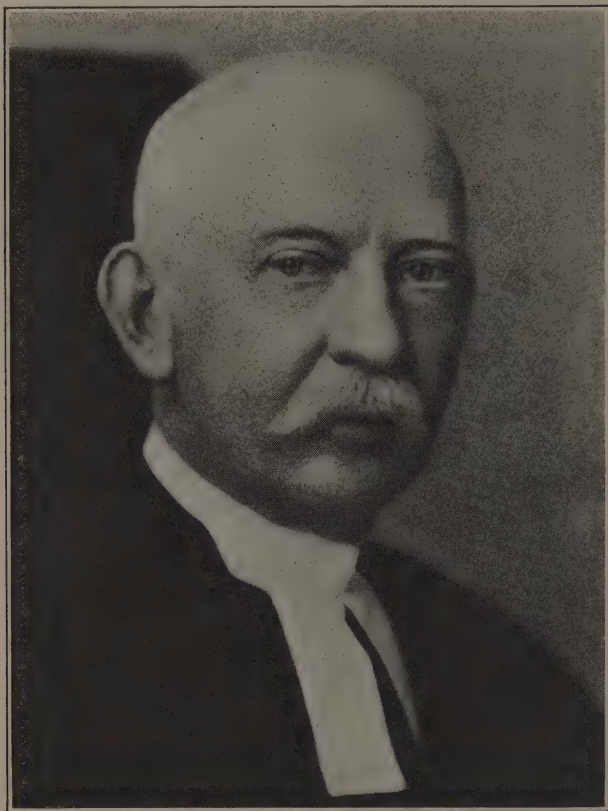
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Rev. R. N. Adams, D. D., did not long survive his retirement and in 1914 he suddenly passed away. Synod met with a great loss in his death. A General in the Union Army during the Civil War, Dr. Adams brought into the Home Mission work a soldier's conception of duty and a soldier's grasp of his task. Each year's work was a campaign, with a line of advance carefully prepared. In the large and in each detail he overlooked nothing. All that could be done was done. If there was any failure to realize what was planned and hoped for the failure was never attributed by his associates to any lack of generalship or devotion on his part. He was well called "The Hero of Home Missions in Minnesota and the Northwest."

Dr. Harshaw in his long and efficient service which has continued to the present time, has proved a worthy successor. Under the new plan of Synodical Supervision the Synodical Superintendent worked under the direction of Synod's Committees on Home Missions. At this meeting of Synod in 1914 Rev. H. C. Swearingen, D. D., was appointed Chairman of the Committee on Home Missions and Sunday School work, a position he was to occupy for many years and with marked efficiency. The next year the Board of Home Missions, in conformity to the new plan, made a bulk appropriation for Synod's work not indicating how it should be distributed except that it was to be divided in designated amounts between the three departments of evangelization, immigrant work and support of the field men. From the appropriation for evangelization allotments were made by the Synodical Committee to the several Presbyteries. The total appropriations from the Board this year, because of the unfavorable condition of the Board's treasury, were reduced some thirty per cent. The total sum granted, excluding Lumber Camp work, was \$24,800. The previous year it

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was \$35,567. The amount assigned for evangelization was reduced from \$20,000 to \$15,000. These cuts necessitated the reduction of Pastors at Large to two for the entire Synod.



REV. WILLIAM R. HARSHAW, D.D.
Synodical Superintendent of Home Missions

At this time Synodical control, as lately constituted, was defined to relate to the selection of the field men with a general direction of their activities, without in any way encroaching upon the rights of Presbyteries, within

whose bounds they might individually labor, to exercise control over their own work and churches, it being understood that the field men were always to labor in co-operation with Presbyterial Committees. At this meeting also this system of Synodical control of Home Mission work was formally adopted and the field men, other than the Superintendent, were designated as "Assistant Superintendents." The Home Board was requested to continue the plan of making bulk appropriations to Synod's work. There was considerable debate over the proposition to make Synodical control a fixed policy but it was finally adopted by a recorded vote of 83 to 26. The recommendation of the Committee to call "Pastors at Large," "Assistant Superintendents" also provoked discussion but it likewise was adopted by a recorded vote. Thus, as to methods of work and administration, Home Missions entered upon a new era. That these changes were wise and worked for greater efficiency as well as greater economy results showed. Never was the work better carried on than during the years that followed.

In 1912, there were 127 churches receiving mission aid beside 25 other missions or stations. The new churches organized the previous year were eight in number. Nine churches reached self support. Seventy-one ordained ministers were employed in Mission work.

In 1915 it was found necessary for properly carrying on the work, to have a central place of business. An office therefore was secured in the Plymouth Building, Minneapolis, which has remained the Presbyterian Headquarters for the Synod to the present time.

The work in the Lumber Camps continued to be carried on during this period but the failure in health of Rev. Frank E. Higgins, the pioneer and leader in this work, and his death, which occurred in January, 1915, interfered seriously with its vigorous prosecution for a num-

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ber of years. In 1916 Rev. Thomas D. Whittles, who was deeply interested in this work and familiar with its operation, was appointed its Superintendent. Later it was placed under the care of the Home Mission Board and became a part of its general work, thus coming under the supervision of Synod's Home Mission Committee.

A new department of Home Mission activities was developed during this decade; and soon became increasingly important. It was begun in 1913 and is known as the Range Work, a name which it still bears. In the northern section of the State, known as the Mesaba Range District, were many thousands of men, principally foreigners, working in the iron mines, who, with their families, were without any gospel privileges or religious oversight.

Rev. William J. Bell was the pioneer in this new field of labor. With untiring energy he went from settlement to settlement visiting in the homes of the people, distributing Christian literature, organizing Sunday Schools, establishing preaching stations, out of which in time grew churches in some instances; and keeping such general oversight over the field as made him the Christian Bishop of this part of the State. As the growth of the work justified and funds could be had, helpers were brought in to assist him.

Under his continued oversight and leadership this work was successfully carried on during this decade and in the years following. Its importance increases and its influence for good widens and deepens each year. It ministers to those speaking many languages and is truly apostolic in its character. In every phase it is distinctly missionary.

This "Range Parish" was instituted by the Home Board in 1913 as an experimental effort to reach, if possible, the foreign population flocking into this section of the State, but its success was such that a few years later it

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was adopted as a regular part of the Board's work. This brought it more directly under the supervision of Synod's Committee.



REV. WILLIAM J. BELL
Superintendent of the Range Parish

During the last year of this period the Synod became in the full sense of the term self supporting in its Home Mission work. By this is meant that the churches contributed directly to the Board's treasury a sum equalling

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or exceeding the entire amount expended by the Board within the State, during the year.

At the meeting of Synod in October, 1920, its committee reported that the churches had contributed the previous year \$35,000. By an arrangement with the Board this amount was set aside for work in Minnesota, if that much was needed. The Committee was thus enabled to take over the Range Parish work and the work in the Lumber Camps as well as to care for the other departments of the Board's activities in the State. It was able also to increase the salaries of its missionaries, which the advanced cost of living made imperative, as well as to appoint some additional field workers.

Self support in the Synod's Home Mission work had been a dream for many years; for the previous ten years or more it had been a program and effort. At last it became a realization. Great credit for this result is due to Synod's Committee and to the Superintendents of the work who had not only kept this goal before the churches but had wisely planned and vigorously pushed its accomplishment. This result was more than a realization of a long effort, it was an encouragement to plan for an extension of the work as means permitted. It made the future of the work in every way brighter.

In response to overtures from two Presbyteries the Synod of 1920, on the recommendation of its committee, divided its territory into four Home Mission districts, consisting each of two Presbyteries, united as follows: Winona and Mankato, Minneapolis and St. Paul, St. Cloud and Red River, Adams and Duluth. Into each of these divisions was to be placed a District Superintendent or field worker, giving him thus a definite responsibility. The object of these divisions was to bring the work into closer relations with the Presbyteries as well as to recog-

nize more directly and definitely their authority over all the Home Mission activities within their own bounds.

In all this Home Mission work Evangelism continued to be emphasized. A considerable part of the field workers' time was given to holding special services of an evangelistic character in various sections of their districts. Thus large accessions were made to the membership of the churches and out of some of these services in new places grew churches. Perhaps, because of these evangelistic labors, the Pastors at Large began to be called Pastor Evangelists.

In 1911 they reported special evangelistic services held in 36 different places, with the result of 618 new members added to the churches on Confession of Faith. Somewhat similar reports were made each year.

Under the stimulating and guiding influence of Synod's Committee on Evangelism special evangelistic services were by no means confined to Home Mission fields but were held by many self supporting churches, often with the result of large accessions and increased spiritual strength to the congregations.

. During this decade, as has been stated, the Sunday School Missions became united to that of Home Missions under the title of Home Mission and Sunday School work. While the two activities were thus under the same general control and covered largely the same field, they were yet for the most part kept quite distinct. Some of the Pastors at Large or Pastor Evangelists however were also Sunday School Missionaries.

Superintendent R. F. Sulzer continued his very effective work in organizing or reorganizing, guiding and encouraging mission Sunday Schools as he had done for over a quarter of a century. One of the newer features of the work at this time was the introduction of Vacation Bible Schools in midsummer. This was a new scheme for inter-

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esting and instructing young people, as well as occupying them, during a portion of the summer months. These schools were not confined to mission fields but were a part of a general movement that extended over the whole country. It found favor with most of the denominations and became in fact interdenominational in its character, as, in many places, a number of denominations united in establishing and supporting these schools. They were specially popular and successful in the cities.

Closely related with the Sunday School the General Assembly had introduced a Department of Christian Education for young people. This department was put under the charge of the Board of Publication and Sunday School work. Its aim was to promote religious education among young people. For the district to which Minnesota belongs Rev. Gerrit Verkuyl, Ph. D., was made Superintendent. He did a fine work in our Synod for the young people by arousing among them an interest in Bible study, and giving helpful guidance in courses of instruction. He visited churches and Presbyteries, held Sunday School and Bible Institutes for the training of teachers, organized adult Bible classes, gave wise counsel in conducting religious education among the young and in other ways did a valuable constructive work in religious education throughout the bounds of Synod. In 1915 he reported 26 Teacher Training Classes organized; 219 papers examined, 47 diplomas granted; 34 Institutes held in which 118 schools participated. The whole effect of his work and that of his assistants was to develop a better system of Bible study and improved methods of conducting Sunday School and young people's work. Many caught the vision he presented and were led into a clearer view of the Scriptures, becoming thus better fitted to guide and teach others. Religious training of children and youth thereby received an impulse and a guidance during the

years that Dr. Verkuyl labored in our Synod that will not be soon lost.

The Woman's Synodical Home Missionary Society continued its splendid service during this decade. Each year it sought larger contributions, increased membership and more societies. Its annual reports to Synod were always received with interest and the faithfulness of the women of the churches was an inspiration to both ministers and Elders. Whatever might be reported in regard to Home Missions elsewhere there was almost sure to be a report of progress in the work of the women with a note of cheer and optimism that was uplifting to all who heard. In 1912 they reported 120 societies, 2,930 members, with contributions of \$10,919. In 1919 they reported 129 societies and contributions of \$18,569 sent to the Board. Thus during this period their contributions nearly doubled. Certainly the women of the church were doing their share to make this decade an era of increased offerings.

In 1911 of this decade, Mrs. Elijah Barton of Minneapolis succeeded Mrs. Charles P. Noyes as President of the society and remained in office until 1917 when she was followed by Mrs. W. C. Weld, also of Minneapolis, who occupied the position for about a year. Her successor was Mrs. Julius E. Miner who was President from 1918 until the union of the Home and Foreign Societies in 1921.

With the women's societies were affiliated other organizations in the churches. Such were the Young People's and Children's Societies, the Westminster Guild Chapters and Circles. These auxiliaries aggregated 202. Thus the total number of organizations was 331.

In the great work of world-wide evangelism the churches of Synod began this decade in an encouraging way in that the first year showed a marked increase both in the number of churches contributing to Foreign Mis-

sions and in the amounts given. The increase in offerings over the previous year was \$2,309. This advance was attributed at the time largely to the spread of the Budget plan of benevolences and the Every Member Canvass Plan of securing definite pledges. The slogan of enlisting "the whole church in the whole business of the church," was having its effect. Twenty-one more churches gave that year to this cause than during the previous year. Almost every succeeding year showed increased gifts. In 1915 the gain was \$5,370. In 1910 the total amount given this cause was \$24,425; in 1918 it was \$40,405 and in 1920 it was \$71,401. In the last figures were probably included some special gifts. Thus the contributions to Foreign Missions during this period increased nearly three-fold. In the support of this cause the Synod was indeed making this a decade of "increasing offerings."

One of the objectives sought during this period in Foreign Mission work was the attainment of what was known as the "Omaha Standard," in amount of contributions. The "Omaha Standard" means giving each year at least \$5.00 per church member to this cause. This was a goal that had been strongly urged, for a number of years, by Rev. Charles E. Bradt, D. D., Secretary; and had been adopted by a missionary convention held at Omaha. Hence the name given it. It meant a large advance in giving in all the churches. To many it seemed an impossible standard but it found gradually a wider acceptance until it was generally approved by churches, Presbyteries and by Synod. While few churches, during this period, attained it and none continued to give long on that high level, there were those that for single years, at least, reached it; and it doubtless as a goal, had a more or less stimulating effect upon the contributions of all the churches. The congregations that attained this standard for one or more years during this period were Chatfield in Wi-

nona Presbytery, Glen Avon in Duluth Presbytery, Dayton Avenue in St. Paul Presbytery and Maynard in St. Cloud Presbytery.

The effort, begun in 1912 by the Foreign Mission Board, with the approval of the General Assembly, to send out, within three years, one hundred new missionaries to China to meet the urgent needs of that field met with hearty approval in Minnesota. Special offerings were asked for this purpose from the churches and from individuals. There was a considerable response.

The Women's Foreign Missionary Societies of Synod had their usual large part in this world-wide evangelism. The Synodical organization as usual reported each year concerning its work and plans. These reports showed increasing contributions annually. It was one outstanding feature of their work, to endeavor each year to advance in their offerings over the previous year. From the Board of the Northwest came annually to the various Presbyterian Societies an apportionment indicating the amount which each society was asked to raise during the coming year. It was rarely, if ever, that this apportionment was not higher than that of the previous year. This apportionment meant a budget or goal that the societies were expected, if possible, to reach. It was therefore the ambition and effort of the various organizations, church, presbyterial and Synodical to reach their budgets. Even if they fell short, the effort to attain the apportionment usually resulted in larger contributions than would otherwise have been made. Sometimes the local or Presbyterial budget was not only reached but exceeded.

In 1911 the Synodical Society reported contributions of \$11,000. In 1915 the amount was \$15,000. In 1919 it was \$24,500, with every Presbyterial Society showing an increase.

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It was during this period that the consolidation of the Woman's Home and Foreign Missionary Societies in the individual churches and in the Presbyteries began to be effected. In 1911 it was reported that "the Societies of the Dayton Ave. Church in St. Paul and of the Westminster Church in Minneapolis have been greatly strengthened by the union of their Home and Foreign Societies." In 1913 the union of the two Presbyterial Societies in St. Paul Presbytery was effected. By 1920, the close of this decade, a similar union had been formed in the Presbyteries of Adams, Duluth, Minneapolis and Red River. Thus in five of the eight Presbyteries of Synod this consolidation had been already consummated. That this was a wise movement results showed. The same women for the most part were interested in both Home and Foreign Missions. In the broad sense the work was one, for the field is the world. It was, therefore, largely a duplication of effort and meetings as well as machinery to keep up separate organizations. In the individual societies, local and Presbyterial thus united, the two departments of work, in contributions, and in topics considered at their meetings, were kept apart, but there was but one organization and usually both Home and Foreign work were presented at each meeting.

In 1912 Mrs. Maurice D. Edwards, who had been President of the Synodical Society for twelve years, resigned and was succeeded by Mrs. C. W. Williams of Minneapolis. Mrs. Edwards was made Honorary President. In 1919 Mrs. Williams retired and was succeeded by Miss Emma Paige, also of Minneapolis.

During this decade the Synod and its churches continued their support of the other benevolent Boards of the Church with undiminished loyalty. Support, however, considered mainly in presenting these causes to the

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congregations for their sympathy, their prayers and their offerings.

With two of these agencies, however, Synod had a more direct relation in that it drew largely from their treasuries for the support of its own men and work. These were Church Erection and Ministerial Relief.

To no Board, except Home Missions, is Synod more directly and in larger measure indebted than to Church Erection. The churches of Synod, as has been stated, are few that have not at some time received aid from it in the erection of houses of worship or in securing manses. From 1852 until 1913 this Board aided 534 churches to an amount of \$368,000. During the latter year 20 asked help to the amount of \$18,000. In the year ending October, 1915, the grants and loans to the Synod for church buildings and manses aggregated \$33,500. The contributions of Synod continued small compared to the sums received. Usually only about half the churches gave anything. In 1913 the contributions were \$1,364. In 1919 they had risen to \$6,621; but that was an exceptional year and the increase was largely due to one Presbytery which gave an unusual amount. However, considerable sums each year were given to this cause that did not pass through the Board's treasury but went directly to some particular churches. Frequently these latter amounts far exceeded those sent to the Board itself.

From the Board of Ministerial Relief also, Synod continued to receive large and constant benefits through grants given to its aged or disabled ministers and the families of deceased ministers. In 1911 the Board had 28 annuitants within the bounds of Synod. These received the total sum of \$6,265. This year Minneapolis Presbytery was the only one that was self supporting in its relations to this Board, for it was the only one that contributed more than it received. About half the

churches of Synod usually contributed to this cause although it was not the same churches each year. Some churches always remembered this object.

It was during this period that the two agencies of Ministerial Relief and the Sustentation Fund were consolidated and brought under the same management, though kept apart as separate departments of the general work. In the campaign instituted by the General Assembly to secure an endowment of Ten Million Dollars for Sustentation, the Synod had a part. A portion of its territory, principally the Twin Cities, was canvassed for contributions with gratifying results. In 1918 the contributions of Synod to this Fund were \$8,447 beside gifts of \$4,000 to the regular work of the Board. Similar amounts were given the previous year.

In the cause of Ministerial Education our Synod has also a direct interest in that many of its candidates for the ministry are helped in securing their education by this Board. The relations of Synod to this Board and its work are two-fold: first, to furnish its sons as candidates for the ministry; and second, to sustain the work of the Board by its contributions. Effort was made in the early part of this decade to increase the number of candidates, which was felt to be less than the Synod ought to furnish. The Presbytery at Winona in 1912, having no candidate for the ministry under its care that year, prepared a letter that was sent to the Session of each church within its bounds, asking the pastor and Elders to carefully and prayerfully consider this dearth of candidates for the ministry and endeavor to secure from its membership during the year at least one candidate. This letter met with general approval. So the "Winona Plan" as it was called was followed by other Presbyteries or their committees and endorsed by the

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Committee of Synod. The result, the following year, was that the number of candidates rose from 19 to 26.

In 1918 the Board of Education and the College Board were consolidated by the General Assembly under the title of the General Board of Education. This necessitated a corresponding consolidation of Synod's committees. As the work of both these former Boards was so closely related this union was wise. From this time the two causes were one and were directed by a single Board. So far as Synod's relations to the College department of this work, its interest and its efforts mostly centered in sustaining its own Synodical Institutions.

This period has been already spoken of as a decade of Increasing Offerings. The accompanying statistical table of contributions for benevolence and for congregational purposes, on page 334, evidences to what extent this characterization is justified.

To see the marked advance in giving made during this period one needs only to compare these figures with those given in the statistical table for the decade 1901-1910.

The totals of the two periods are summed up as shown in table on page 335.

The total increase of contributions of all purposes during this decade was thus \$2,151,669, or nearly fifty per cent. Congregational expenditures advanced a little more than that percentage, while benevolent offerings fell somewhat short of it. The only benevolent cause that shows a decrease is that of colleges but this was due entirely to special gifts the previous decade to the Macalester Endowment. Contributions to the great cause of Home Missions nearly doubled. Those to Foreign Missions more than doubled, as did also the offerings for Ministerial Relief and Sustentation. The gifts to Education increased over four-fold. As the increase in mem-

BENEVOLENT CONTRIBUTIONS AND CONGREGATIONAL EXPENDITURES OF
SYNOD FOR THE YEARS 1911 TO 1920, INCLUSIVE.

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolence*	Congregational Expenditures	Total Contributions
1911	\$ 39,172	\$ 26,734	\$ 2,379	\$ 4,530	\$ 6,984	\$ 3,098	\$ 2,091	\$ 41,096	\$ 2,960	\$ 29,330	\$ 158,374	\$ 341,975	\$ 500,349
1912	37,389	26,415	1,674	5,068	28,992	2,491	2,323	21,814	3,132	23,763	153,061	351,514	504,575
1913	37,684	28,987	7,294	5,523	19,531	2,843	3,126	8,059	3,336	48,424	164,807	439,105	603,912
1914	37,810	28,550	4,309	5,742	4,641	2,831	2,948	4,844	3,408	29,576	124,659	611,013	735,672
1915	52,263	33,920	2,160	4,386	5,737	4,107	2,255	62,737	3,847	30,440	201,852	573,018	774,870
1916	64,759	35,536	2,369	4,743	2,890	3,831	2,685	24,809	3,828	20,221	165,671	443,939	609,610
1917	60,420	38,900	2,243	4,311	8,288	8,789	2,481	8,396	4,131	24,694	162,653	437,193	649,846
1918	76,863	40,405	2,414	4,986	4,498	6,975	2,642	3,659	4,520	53,825	200,787	472,218	673,005
1919	62,496	45,359	1,980	4,476	5,665	5,398	2,537	8,359	4,847	62,784	203,901	471,986	675,887
1920	91,871	71,401	31,121	7,500	9,373	8,591	3,618	†	4,661	46,067	274,203	595,617	869,820
Totals	\$560,727	\$376,207	\$57,943	\$51,265	\$96,599	\$48,954	\$26,706	\$183,773	\$38,670	\$369,124	\$1,809,968	\$4,787,578	\$6,597,546

†Combined with Education.

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THE TOTALS OF THE TWO PERIODS ARE SUMMED UP AS FOLLOWS:

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolence	Congregational Expenditures	Total Contributions
1911 to 1901	\$560,727	\$376,207	\$57,943	\$51,265	\$96,599	\$48,954	\$26,706	\$183,773	\$38,670	\$369,124	\$1,809,968	\$4,787,578	\$6,597,546
1910 to 1910	305,756	178,362	12,320	33,266	84,218	20,450	17,428	241,344	23,683	251,936	1,269,763	3,176,114	4,445,877
Increase	\$254,971	\$197,845	\$45,623	\$17,999	\$12,381	\$28,504	\$ 9,278	\$57,571	\$14,987	\$117,188	\$ 540,205	\$1,611,464	\$2,151,669

†Decrease.

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bership during this decade was only about one-third, this general advance in contributions evidences a growing liberality, even though allowance be made for larger resources, during the last half of the period, owing to the World War and the inflation that accompanied it. It seems just, therefore, to characterize this decade as a period of "Increasing Offerings."

The rise of the New Era Movement in the Church during the latter part of this decade gave a great impulse to giving in all of the churches where it was introduced. Its influence only began to be felt in any large measure during the last year. The total contributions for 1919 were \$675,887. Those for 1920 were \$869,820, an increase of \$193,933. This is a remarkable growth for a single year. That it was not to be attributed to a few exceptionally large gifts to special objects is evident from the fact that all the benevolent objects share in this increase. Some, indeed, in a more marked degree than others but every one participates to a greater or less extent.

This new movement met with a loyal response from Minnesota. The Synod of 1918 appointed Rev. Wm. R. Harshaw, D. D., as its Corresponding Member to represent it in the New Era Movement. The general objects of the New Era Movement were to increase materially the offerings to the Boards, to furnish a better financial support for pastors because of rapidly advancing prices, to promote the wider maintenance of family altars in the homes, to advance missionary education, and to stimulate Evangelism throughout the entire Church. These were all objects that commanded hearty approval and cooperation for their realization, from all the ministers, sessions, and churches of the Synod. In 1920 Rev. Murdock McLeod, D. D., was made chairman of Synod's committee on this subject.

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The Brotherhood Movement among the men continued to be pushed during this period, especially in the first years of the decade. Rev. J. T. Henderson, a member of Synod, was made district secretary for this work and was exceedingly efficient in presenting its claims to Presbyteries and individual groups of men. In 1912 he reported in the Synod fifty-five men's organizations, ten young men's societies and forty-seven boys' organizations. This made 112 organizations in all. While the Presbyterian Brotherhood flourished in some congregations, yet there was not the general enthusiasm for the movement that was hoped for. It seemed more difficult thus to combine the men for Christian fellowship and service than to combine the women, however the fact may be explained. Yet the effort to enlist the men in work for men never ceased but became a fixed policy of the Synod as well as of the Church at Large. Many men who had before done little Christian work of any kind were thus led into spheres of activity for their fellowmen that developed their own spiritual life and made them a blessing to others.

The religious work among the students at the State University, as in previous years, commanded the attention of Synod. In 1911 it was estimated that the Presbyterian students enrolled numbered not less than 600. In cooperation with other denominations a student pastor, selected by the International Y. M. C. A., was supported for several years. He worked in connection with the Y. M. C. A. and Y. W. C. A. organizations. There were many evidences of the success of his work but it was felt by some that Synod should come in closer touch with the Presbyterian young people at the University than was possible under a union effort. A Presbyterian pastor for Presbyterian young people was the aim sought. The difficulty in the way was financial. The Board of Edu-

cation was unable to provide for his support and to raise the necessary funds in other quarters did not seem feasible. A partial solution of the problem was found in the fact that Rev. T. W. Graham, who had been Secretary of the University Y. M. C. A., had recently become pastor of the Andrew Presbyterian Church, Minneapolis, which is situated near the campus. His interest in this line of work as well as his previous experience and associations made him admirably fitted to exercise such oversight over the Presbyterian students as his other duties would allow. Parents and pastors of our churches, all over the State, were urged to send in the names and addresses of their young people at the University to Mr. Graham. This was done, but not to any large extent. Bethany Church, Rev. E. H. Moore, pastor, another neighboring church, was also enlisted in this work. As funds permitted, two Christian student workers, a young man and a young woman, were employed to give part time in assisting these pastors.

An appeal to the Synod for a fund of \$1,000 for this work was made by the Synod of 1913. This appeal did not meet with a full response but something over half that amount was raised. Notwithstanding the shortage of funds, good work was done. It was reported to the Synod of 1915, that during the previous year some 700 calls had been made upon students, four Bible classes with an enrollment of over 100 members had been formed, and a number of special gatherings of students had been held. Thus the work was continued during the rest of this decade. It represented a great deal of devotion on the part of the pastors of Andrew and Bethany Churches, with their student helpers. In view of the limited means at their disposal, which never reached the thousand dollar mark in any one year, their success was remarkable. Many young lives were thus rightly guided and guarded.

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In various ways students away from home received help and blessing when Christian friendship and encouragement were most needed.

During this decade the spiritual needs and training of the young people in the various congregations continued to receive constant attention not only in the Sunday School and the home but in the young people's societies of the various churches. The organization that was almost universal was that of Christian Endeavor in its three grades of Senior, Intermediate and Junior Societies. In 1913 there was reported 214 of these societies in the Synod, with a total membership of 6,169. This was a gain over the number reported the previous year of 1,112. From these societies 205 members had come into the full communion of the Church during the year. Their contributions for benevolence for a year aggregated \$7,257. This means an average of \$1.17 per member which is a gratifying amount for young people to give, most of whom have little or no regular income. This year 26 of these societies reported study classes and the same number had adopted what was known as the "Efficiency Campaign." Some two hundred of the churches either had no young people's societies or reported none. Most of these churches were either very small or were located in country districts where the congregation was so scattered that it was difficult to gather the young people at any place in sufficient numbers to form an organization.

In 1913 the contributions of the young people were \$8,526. Two-fifths of this sum went to the Church and self support, while three-fifths was given to benevolent objects, chiefly to Home and Foreign Missions. The number of study classes reported this year was 36 and 30 societies were enlisted in the "Efficiency Campaign." In 1915 the number of societies was increased to 245, the number of members to 6,933 and the total contribu-

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tions to \$9,051. Two years later the number of societies had grown to 269, having a membership of 7,502. Six of these while not societies of Christian Endeavor, were similar in their organizations and objects. At this time there were 129 Senior societies, 20 Intermediate and 39 Junior. There were also 14 Mission Bands, 28 boys' societies, 22 girls' societies and 59 mission study classes, with 50 Christian Endeavor societies that had joined the Efficiency Campaign movement. The total contributions this year were \$6,941. The plan of holding summer conferences for young people was put in operation during this period.

The wide range of Christian activities set before the young people is evidenced by the "Ten Points Standard" commended to their societies by the Synod of 1917. These are: Quiet Hour, Church Loyalty, Personal Evangelism, Good Citizenship, Courses of Study in Church History, History and Government of the Presbyterian Church, Boards of our Church, Missions and the Bible, with one or more representations at a Young People's Conference. Certainly such standards, even if only partially attained, meant growth in Christian living and service.

As during all its history, Synod continued to give consideration through its committee and through the Presbyteries to the great cause of Temperance, especially as expressed in the Anti-Saloon League and the nationwide movement to secure constitutional prohibition, state and national. Each onward step in these directions was made a subject for thanksgiving by all our churches and ministers. In no uncertain terms Synod again and again endorsed the whole temperance program and gave it hearty support. When, toward the close of this decade, the Eighteenth Amendment to the Federal Constitution brought nation-wide prohibition, the consummation of

nearly a century of struggle against the liquor traffic, it was hailed with delight and hallelujahs.

The cause of Sabbath observance also received each year not a little attention. Synod protested against Sunday military maneuvers by the State National Guard and the Cadets of the State University, against the opening of the State Fair on that day, against the law permitting base ball on the Lord's Day, against Sunday newspapers and theatres as well as other desecrations of the day. The importance of a right observance of the Lord's Day was emphasized and pastors were urged to present the matter to their congregations frequently. Whatever the effect of all this protest and exhortation in stemming the tide of Sabbath desecration, and it doubtless had some effect, Synod was at least giving its testimony in no uncertain way.

In 1915 Synod was legally incorporated. This action became necessary because of a bequest which had been made to Synod, and it was otherwise thought desirable. The names of the first Trustees were: Rev. Harry N. Wilson, D. D., Bishop H. Schriber, Rev. Thomas W. Graham, Henry A. Merrill, and Charles V. Smith. The officers chosen were: President, B. H. Schriber; Secretary, Charles V. Smith; Treasurer, Minnesota Loan and Trust Company of Minneapolis. The total assets of the corporation reported at the end of the first year were \$3,198.64.

During this period the Executive Commission continued its work of guiding and promoting the benevolences of the churches. The new methods of an annual every member canvass in the congregations both for benevolence and self-support, the introduction of the Budget System in the churches, the stimulation of the Synod to reach self-support in its Home Mission and Sunday School work, were some of the directions in which its activities were expended.

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The introduction of the New Era Movement toward the close of this period imposed upon the Commission additional duties and responsibilities. The apportionment for the Synod sent down by the Executive Commission of the General Assembly had to be distributed among the Presbyteries and by the Presbyterial Executive Commissions distributed in turn among the individual churches. This meant not only a good deal of work but involved problems of distribution that were often difficult to satisfactorily adjust. Other important matters required attention from time to time. When the New Era Scheme was put in operation, Rev. W. R. Harshaw, D. D., Home Mission Superintendent, was made Treasurer of its funds for Minnesota, serving without salary, and to him were sent the benevolent contributions of the churches and by him they were distributed to the several Boards.

At the meeting of the Synod at Minneapolis in October, 1915, the Stated Clerk tendered his resignation in the following letter which is inserted because presenting a review of thirty years of Synod's history, a period of great interest and marking a notable development of its life and activities.

TO THE SYNOD OF MINNESOTA:

Dear Brethren:

At the annual meeting of Synod held in Rochester, October 9-13, 1884, Rev. Charles Thayer, D. D., who, for twenty-five years, had been the faithful and efficient Stated Clerk of this body, tendered his resignation to take effect July 1, 1885; and I was chosen his successor. This election came to me as a surprise for I was not present at the meeting, nor did I know that my name would be thought of for such a position.

But having been elected, and appreciating the honor of the office as well as the confidence of my brethren thus

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shown me, I felt it my duty to accept the position. This I did with not a little hesitation as, although I had been for some time Stated Clerk of the Presbytery of St. Paul, I was unfamiliar with the work of the Stated Clerkship of Synod; and Dr. Thayer, with his long record of efficient service, was a hard man to succeed.

I entered upon the duties of my office at the meeting of Synod held at Albert Lea in October, 1885, and have continued in the work to the present time.

Thirty full years and more have elapsed since then. I feel constrained now to lay aside these duties, and I hereby tender my resignation as Stated Clerk, to take effect at the close of this meeting of Synod.

I have reached this decision with reluctance and after long deliberation. My chief reason for taking this step is that I do not feel justified in continuing longer to take from my regular work as pastor the increasing amount of time which is required by my duties as Stated Clerk.

This is an opportune occasion to give place to a successor. Thirty years is a well rounded out period. It means in this instance the completion of the third volume of Synodical Minutes that have been edited by myself and with another volume a new Stated Clerk might introduce such changes in the form of the minutes as may seem to him desirable.

As I lay down the duties of my office, it may be of interest to briefly compare the Synod of 1915 with the Synod of 1885.

Thirty years ago the Synods of Dakota and North Dakota had just been erected out of territory that had previously belonged to the Synod of Minnesota. This took from us seven of our eleven Presbyteries, namely: Aberdeen, Central Dakota, Dakota (Indian), Southern Dakota, Bismarek, Northern Pacific and Pembina. This left us only four Presbyteries, namely: Mankato, Red

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River, St. Paul and Winona. Our bounds were thus confined to the state of Minnesota and have so continued to the present time.

Thirty years ago we thus had four Presbyteries, now we have eight. Then we had 113 ministers and 139 churches; now we have 230 ministers and 309 churches. Thirty years ago the total membership of our churches was 7,962, this year the membership reported is 28,736. In 1885 the Sunday School membership was 12,627, in 1915 it was 38,869. Our total contributions to benevolent objects thirty years ago were \$33,804; last year they were \$201,852. Then congregational expenditures were \$108,964; last year they were \$573,018.

These figures indicate something of the growth of thirty years. Certainly God has blessed the work during these three decades.

The personnel of our Synod has undergone great changes during this period. On our roll today there are but ten names that were there thirty years ago. Three only of these brethren are in active service, beside myself, namely: A. H. Carver, J. C. Robinson, D. D., and E. V. Campbell, D. D. Of the rest some have removed to other Presbyteries, but the larger number have gone to join the assembly above.

It may be of some interest to know that at the present time, there is only one other Synod in our body that has the same Stated Clerk who served thirty years ago. This is the Synod of South Dakota, a daughter of our own Synod, whose Stated Clerk, Rev. Harlan P. Carson, D. D., was elected as the first Stated Clerk of that body the same week that I was chosen to office in the Synod of Minnesota.

It is a noteworthy fact also that in fifty-five years, or practically during the entire life of our Synod, there has been only one change in the Stated Clerkship. It is to

be hoped that whoever may be chosen as my successor will not, for light reasons, change this habit of continuance.

Now brethren, I wish to express my personal appreciation of the uniform courtesy and kindness I have received at your hands during all these years. If there has been any serious criticism of your Stated Clerk or his work it has not reached his ears. My relations with every member of the Synod have been truly fraternal.

To none am I more deeply indebted than to our Permanent Clerk, Brother A. H. Carver, who for twenty-four years has kept such admirable records of the proceedings of this body. His faithfulness and accuracy have very much lightened the work of the Stated Clerk, both during the sessions of Synod and in the subsequent preparation of the minutes for publication.

Respectfully submitted,

MAURICE D. EDWARDS.

The answer of Synod to this letter is embodied in the following report of its Committee, which was adopted:

“The Committee to whom was referred the resignation of Rev. Maurice D. Edwards, D. D., for thirty years the Stated Clerk of the Synod, respectfully reports:

“1. That in view of the tax on his time with his growing pastoral responsibilities, the Synod regards it unfair to insist on its withdrawal and it is hereby accepted.

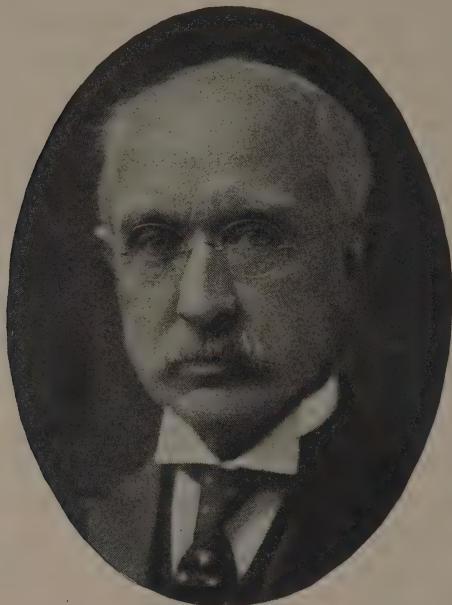
“2. That the Synod expresses its warm appreciation of the courteous, accurate and laborious services of Dr. Edwards for the long period of thirty years, and tenders him the hearty thanks of this body.

“3. That the Committee recommend that August H. Carver, D. D., be chosen his successor.

“4. That in view of the laborious work required, the salary of the Stated Clerk from this time be \$100.

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“5. That the Review of the Progress of the Synod for thirty years, embodied in the resignation of Dr. Edwards, be incorporated in the Minutes of Synod.”



REV. MAURICE D. EDWARDS, D.D.
Stated Clerk of Synod, 1885-1915

The resignation of Rev. Maurice D. Edwards, D. D., as Stated Clerk, was followed, near the close of this decade, in October, 1918, by his retirement as pastor of the Dayton Avenue Church of St. Paul after the very exceptional pastorate of forty-four years. This was his first charge; and he was the church's first pastor. With one exception, that of Rev. E. V. Campbell, D. D., and the Church of St. Cloud, this is the longest ministry, in a single church, in the history of Synod.

The election of Rev. A. H. Carver, D. D., as the new Stated Clerk was a wise and logical choice. His long

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experience as Permanent Clerk and his wide acquaintance in the Synod, as well as his personal qualifications, admirably fitted him for this office. The position was accepted and Dr. Carver continued to efficiently perform its duties until his death, which occurred in 1923.

The promotion of Dr. Carver creating a vacancy in the office of Permanent Clerk, Rev. Henry B. Sutherland of the Presbytery of Duluth, was chosen to fill that position. He had frequently served Synod as its Temporary Clerk and was familiar, therefore, with the order and form of its proceedings. In every way he was well qualified for his new duties and was to remain Permanent Clerk for a number of years.

This decade is memorable in the history of Macalester College in that it marked a great advance toward a substantial endowment. The 26th annual report of the Trustees of the Synod of 1911 noted the fact that this was the first time that the College was able to report as an endowed institution. The following is an extract from that report: "In April, 1908, the General Education Board" (Rockefeller Foundation) "promised \$75,000 provided a total of \$450,000 was raised. On July, 1911, the Trustees certified to this Board that \$159,000 had been expended in new buildings and \$308,000 invested in income producing securities." Toward this \$467,000, the state of Minnesota gave \$305,000, while \$145,000 came from friends and agencies outside the State.

The Trustees estimated the assets of the College at this time as follows: the campus, forty acres, \$100,000; the College buildings and equipment, \$262,000; and the endowment, \$308,000; making the total resources \$670,000.

The income of the institution was not yet sufficient, however, to meet its budget so that there was each year

a considerable sum to be raised by contributions to keep out of debt.

In 1911, with an income of \$30,000 there was an expenditure of \$43,000. In various ways the deficit of this year and those of the years following were met so that at each Commencement the Trustees were able to report all bills paid. This happy result was not reached, however, without considerable effort to raise funds by appeals to churches and individuals. Most of the money thus raised to meet a threatened deficit, as in previous years, came from the Trustees themselves, and a few close friends of the College, who at the last moment would give what was needed to balance the accounts.

The existing endowment being inadequate to prevent deficits, the next year a further effort was inaugurated to increase it. One of the Trustees, Mr. Frederick Weyerhaeuser, offered \$35,000 to start a new movement with this object in view. This generous offer was met by another friend of the College, Mr. J. J. Hill, who pledged \$50,000 on condition that a total amount of \$250,000 be raised. The General Board of Education offered \$50,000 also on the same conditions with the added proviso that the total sum be paid within two years. Of this proposed fund of \$250,000, at least \$200,000 was to be for productive endowment as the most urgent need of the College was income. So, without previous planning on the part of the Board of Trustees, a new campaign was almost forced upon them to raise this quarter of a million of additional funds. This meant raising \$135,000 within two years. Following so soon after the previous drive this was a formidable undertaking, yet it was entered upon with courage and enthusiasm. The friends of the College were naturally somewhat weary of meeting deficits annually. If this proposed new endowment could be raised it meant that deficits would either dis-

appear or would be only occasional and for comparatively small amounts. All this had a stimulating effect upon this effort. Friends of the College were willing to give generously and even heroically to make the College self-sustaining for the future. This second endowment campaign was successfully completed in 1914, when, at the Commencement, the full amount of \$250,000 was reported raised. Thus, as the report of the Trustees stated that year, "In the past six years over \$700,000 has been paid or pledged. Since 1898 over \$900,000 has been given to liquidate debt, repair plant, build two new buildings, equip the Shaw Athletic Field, meet current deficits and found an endowment of \$558,000."

In 1916 for the first time in its history the College closed its year without a deficit and without any appeal for money to prevent a deficit. This happy situation, however, did not continue. The increasing prices for everything incident to the World War meant increased expenses for the College. With no increased income from endowments deficits again were inevitable unless additional funds were provided from other sources. The Trustees and friends of the College met this war emergency with their usual loyalty and generosity, so that the institution was not again embarrassed by debt.

Partly to meet these new conditions and as a further provision for the future growth of the College a new campaign to raise \$750,000 additional endowment was launched in 1919 with the approval and cooperation of Synod. Subscriptions were allowed to extend over five years and all were conditioned upon the full amount being raised. While subscriptions to the amount of \$518,221 were reported to Synod in October, 1920, the completion of this endowment campaign belongs to the next decade.

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The enrollment of students during this period gradually increased. In 1911 it was a little over 300. Of this number about one-third were in the Academy. The number in the preparatory department, however, was decreasing year by year while the number in the College classes was increasing. The aim was to close the Academy entirely as soon as it could be wisely done. This was finally accomplished in 1916.

The total enrollment in 1920 in the four College classes was 390. Of these 186 were men, 204 women. This number was somewhat increased after the report was made to Synod. Various plans were made by Synod to help the College both in securing endowment and in the conduct of the institution. In 1911 a committee to secure scholarships was appointed; also the plan for a Macalester Aid Association, whose members should pay annually \$5.00, was approved. There was also the continuance of a Visitation Committee which should, from time to time, visit the institution and by suggestions or in other ways cooperate in improving conditions and ministering to its needs. Synod showed a readiness at all times to do anything in its power to advance the work and interests of Macalester.

One of the most important events in the history of the College during this decade was a change in the Presidency.

President T. Morey Hodgman retired from office in 1917 after a service of ten years. During his administration the College prospered as never before. Buildings were erected, the number of students substantially increased, the faculty was enlarged, debts paid, an endowment of \$560,000 obtained, and the future of the College was assured. These results will always make memorable the Presidency of Dr. Hodgman. His successor was Rev. Elmer A. Bess, D. D., who was the seventh

President of the College and entered upon his duties the same year. He continued in the Presidency for some six years.

The World War very seriously affected the institution by calling many of its young men into military service and in other ways. In 1917-1918 the College became a military camp. Had it not been for the introduction of the Students' Army Training Corps into the institution there would have been very few men left in its classes. The College was loyal to the country and its cause. Hundreds of its graduates and students entered the War and rendered faithful and efficient service. Some made the supreme sacrifice. Macalester will always be justly proud of its War record.

The story of Albert Lea College during this decade is quite different from that of Macalester. For a few years, and as long as the doors of the institution were kept open, the fine work that had characterized the past continued. The Visitation Committee of 1914 presented a most favorable report on the internal management of the College, its faculty, its courses of study, its home atmosphere and the spiritual tone that pervaded the life of the institution. It was, therefore, strongly recommended to the support of all parents having daughters who sought higher education. The two things the College lacked most, at that time, in the judgment of this Committee, was a larger number of students and larger financial resources. It was thought by this Committee that the too meager patronage of the institution was due largely to the fact that being located on the southern boundary of the State, its merits were not sufficiently known by Presbyterians generally throughout the Synod. A campaign of publicity was, therefore, suggested as one method of building up the College.

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In 1911 the Faculty consisted of fourteen Christian women, thoroughly competent and devoted to their work. All had College degrees and all had been carefully selected. Miss Anna B. Kiermeir was Dean of the Faculty. The deficit reported that year for the previous academic year was \$6,642, a portion of which had been provided for. The next year the graduates in all departments numbered seven. This year Rev. John T. Bergen, D. D., became President and continued in office about one year. Fifty students had been enrolled in the regular College or academic courses up to October. There was also a considerable number of special students in the various departments.

In 1912 the accumulated deficits amounted to \$25,000. The endowment was only \$70,000. The cost of maintenance was \$24,000.

Mrs. Gertrude S. Kingsland succeeded Miss Kiermeir as Dean in 1913. The latter had served four years. At this time the assets of the institution, including its real property and equipment, were estimated at about a quarter of a million dollars. Efforts were made to raise \$80,000 additional endowment, but not much progress was made in securing it. An Advisory Committee of Synod was appointed to consult with the Trustees in an endeavor to relieve the College of its financial embarrassment and to secure further endowment or a more generous support for the College.

A Special Committee of Seven was appointed by Synod in 1915 to "consider the general interests of the College with power to investigate all its affairs and at their discretion to reorganize the College by amending its charter in the manner necessary to bring the institution into organic relations with the Synod and by naming a new Board of Trustees and making any other changes necessary to promote the welfare of the College, such action

to be taken by or before March 1, 1916." The Committee thus provided for consisted of Rev. H. C. Swearingen, D. D., T. B. Janney, B. H. Schriber, George D. Dayton, Rev. W. W. Lawrence, R. C. Jefferson, and Rev. I. N. Wilson, D. D.

The object of appointing this Committee was, if possible, to save the institution. There had been some discussion, as has already been stated, as to the possibility of uniting Macalester and Albert Lea, or bringing them under one management. Some tentative efforts or negotiations to this end had already been made, but there seemed no feasible way whereby this union could be accomplished, desirable as it might be.

At the meeting of Synod in 1916 the affairs of Albert Lea came to a crisis. As a possible solution of the problem involved the Trustees of the College presented two resolutions which they had adopted. The first of these provided "that the problems of Albert Lea be referred to the Synod of Minnesota for action and, pending such action, work in all departments be suspended." The second resolution was in substance that all the property of the College be transferred to Synod or any Board Synod might designate, on two conditions, first "that all the debts of the College be first paid; and second, that the continuance of the plant as a Christian school be assured."

The Special Committee of Seven appointed the previous year reported that the debt of the College was \$40,000 and by the following June would be \$50,000; that the annual deficit was about \$10,000, and that after counselling with the Trustees it was agreed that \$150,000 must be raised to pay debts and put the College on a working basis, with \$100,000 additional endowment. The success of such effort seemed so problematic that the Committee did not feel justified in recommending it. The

Committee also considered the plan of raising this \$150,000 by making it part of a general campaign on behalf of both colleges provided for the education of women and thus overlapped in their activities. To avoid this duplication of effort the proposition was considered of changing the coeducational character of Macalester and making it, as it had been at the beginning, a college for men only. But this proposed change met with so little favor among the educational leaders who were consulted and among many of those most interested in the College that it was deemed unwise to press it. The Committee therefore were of the opinion that there was but one thing to be done if the College was saved and that was for the Trustees of Albert Lea to institute a campaign to raise, if possible, the \$150,000 needed, extending the canvass far beyond the limits of Minnesota. This meant referring the whole problem back to where it came from.

This report with the report of the Trustees was referred to still another committee, which reported that in its judgment Synod was in no position to accept the proposition of the Trustees as it had no funds nor resources to meet the liabilities involved in carrying out the proposed contract. It therefore recommended, and its recommendation was adopted, as follows: "that the Board of Trustees be asked to transfer the property of the College to the Trustees of the Synod of Minnesota, providing the Trustees of the Synod of Minnesota shall find that no financial obligation is involved beyond that which the property of the College, if disposed of, will meet, with the understanding that Synod will appoint a special committee to discover, if possible, some way in which the College may be maintained as a Synodical institution."

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This simply postponed the death of the College a little longer in the faint hope that some means might be found to save its life. This hope was not realized. The above Committee reported to the next Synod that they could discover no practical way of saving the institution as a Presbyterian college. This ended the matter so far as Synod and the Presbyterian Church was concerned. It remained for the Trustees of Albert Lea to make such disposition of the property and such settlement with the creditors of the College as seemed to them wise and feasible.

This final closing of the College, which had done such fine work and was so full of promise, was not only a matter of regret but a grief to the Synod. After so much means and effort had been invested in the institution it seemed as if some measures might have been devised to save it, especially as no large sum was needed to accomplish this result. The trouble appears to have been that for some reason the College never secured any widespread and hearty support from the Presbyterians of Minnesota. This may have been due in part to its being in so large measure considered a local enterprise in its initiation, its management and in its constituency. The people of Albert Lea, irrespective of religious affiliations, gave it a most loyal and generous support. Some of them, especially Rev. R. B. Abbott, D. D., its founder, made great sacrifices for its maintenance. A few friends were raised up outside this community who were also faithful to the end but beyond a small section of the State, there was manifested comparatively little interest in the welfare of Albert Lea. Possibly this was in part an inheritance from the time of its founding as many then thought that it was unwise to attempt to start two Synodical colleges, but more largely was it due to an insufficient knowledge of the institution itself and the

splendid work it was doing. Some also thought that with Macalester coeducational there was little need of a separate institution for women only.

Though the life of Albert Lea was brief, extending only through a single generation, the prayers, the sacrifices, the efforts, and the money expended on it were by no means wasted. The College was a blessing to many young lives that were here trained and guided in knowledge not only but in Christian faith and character thus being made better fitted for the life that now is as well as for that which is to come. The College belongs now to history but its fruit remains and belongs to eternity.

Over the last half of this decade lies the shadow of the World War. This calamity, from its beginning in 1914, cast a deepening gloom and an increasing uncertainty over everything. So long as our own country was not drawn into the conflict, Synod had no direct relations with the struggle, though its ministers and churches were deeply concerned with the conditions abroad and sympathized strongly with the Allies in their desperate efforts to stem the attacks of Germany's aggressions.

But when, in 1917, our own country became directly involved, it became the duty of all Christian citizens to uphold the Government. Our ministers and membership were therefore loyal to the cause of the Allies, which was the cause of justice, of freedom and of humanity. A strong expression of loyalty to the Government was passed by the Synod of 1917, as follows:

"The Synod of Minnesota, in session assembled, does hereby record its allegiance to the Government of the United States, and its unfaltering support of the prosecution of the war for freedom and peace. The faith of our Church in her history has been the exponent of liberty subject to the will of God. For this liberty great

sacrifices have been made, and today we rejoice that the Spirit of Liberty and of sacrifice remains, and that our people willingly unite the forces of men and means of the land, with those of Europe, for the preservation and furtherance of the rights of the nations; to destroy militarism and establish a righteous and permanent peace.

“We do therefore pray and work that God will enable this nation and all the nations engaged in, and affected by this war to humbly confess and turn from their sins, that He will restrain the wrath of man and overrule this conflict in such manner and to such a degree that all nations may recognize that the Lord Jesus Christ is Lord of all, and enthrone Him, who is the Prince of Peace, as King of kings and Lord of lords.”

But while true to the Government in this war crisis, Synod yet deprecated in the conduct of the war or preparation for it, any unnecessary disregard of the Lord's Day as is evidenced in the following action taken at the same meeting of Synod and which was ordered sent to the President through the Secretary of War:

“At a meeting of the Synod of Minnesota, October 12th, the Synod which consists of 230 ministers, and more than 32,000 communicants, adopted a declaration of loyal allegiance to the Government of the United States, and to the President, and its unfaltering support of the prosecution of the war for freedom and peace.

“We do, however, view with regret what appears to be much repeated and unnecessary desecration of the Sabbath by the mobilizing and moving of soldiers on the Lord's Day; and do hereby respectfully petition that the Department take necessary action to discourage and prevent this existing evil except where strictest military necessity demands.”

At the meeting of Synod in October, 1918, still further action was taken in relation to the War. After an interesting devotional service, led by Professor James Wallace of Macalester College, at which the leader set forth in strong language the spiritual significance of existing world conditions, very vigorous resolutions, condemning the course of Germany and its Allies and the moral, as well as political principles advanced by them, were presented by Dr. Wallace and were adopted by a rising vote with the singing of the last stanza of "America."

It was estimated by the Committee on Religious Life and Work, at the close of the War, that the Synod of Minnesota furnished 2,028 men for the army, 341 for the navy, 52 workers for the army Y. M. C. A.; 7 women for the Y. W. C. A.; 59 for the Red Cross; 5 chaplains, 2 camp pastors and 176 other officers. This makes a total for war service of 3,290. Many doubtless served in some capacity whose names and records were not known. Our membership was loyal to all the Liberty Loans and gave larger sums for social welfare work in the army and navy.

At the Synod of 1919, following the War, Dr. James Wallace presented another set of stirring resolutions as an aftermath of the conflict, which met with the hearty approval of the body. They express the sentiment of the ministers and Elders at that time in no uncertain terms. They were called forth by the debate then going on in the Senate over the acceptance or rejection of the Versailles Treaty; and were unanimously adopted. The principal one was that endorsing the League of Nations, as follows:

"Believing that Christian principles afford the only basis for just, peaceful and harmonious relations between nations, we regard the League of Nations, though clearly

imperfect at some points, as yet embodying and applying Christian principles to so large a degree, that the United States should heartily endorse it and speedily become a member of it."

The same Synod recommended that each church prepare a record of its activities in sustaining the country's cause during the War, especially preserving, by the erection of an Honor Tablet or in some other way, the names of those members of the church or congregation who served in the army, the navy or in any associated service.

This latter recommendation was very generally observed, especially in the larger churches, where suitable tablets bearing such lists will long preserve the names of those who served their country and the world in those days of stress and peril.

In the latter part of this decade a movement was begun to obtain possession, if possible, of the old Presbyterian Church located at Traverse des Sioux, which was built in 1854-1857 under the leadership of Rev. Moses N. Adams, the Indian Missionary, for the growing white population. It is a substantial stone or concrete building and is the oldest structure of its kind remaining in the Northwest. On July 25, 1869, the Church of Traverse des Sioux and the First Church of St. Peter were united under the name of the Union Presbyterian Church of St. Peter. The building, therefore, with adjacent lots, was sold in February, 1872, for \$125.00. The property subsequently passed through several hands and for some thirty years had been put to the ignoble use of a slaughter house. The plan was to purchase the church building, put it in repair, restore it as nearly as possible to its original condition, and then preserve it as a memorial to the pioneer missionaries, to the Indians and also to the early white population. The Committee having the matter in charge was therefore authorized to purchase

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the building with the two lots upon which it stands at a price not to exceed \$300. As the owner would not sell at these figures and Synod was unwilling to pay his price, which was considered excessive, the project, as originally planned, had to be abandoned, for a while at least. Another plan for securing a suitable memorial to the early missionaries was then devised by the Committee, and was prosecuted with greater success, but the story of securing and restoring the Greenlawn Cemetery for this purpose belongs to the next decade.

At the meeting of Synod in 1913, the date of the annual meeting was changed from the second Thursday in October to the second Tuesday in October. The principal reason for the change was that so many ministers and some Elders found it highly inconvenient if not impossible to remain in attendance over the Sabbath because of duties at home. The result was that comparatively few remained to the close of the sessions. While the Sunday services were specially beneficial to the local church and community, constituting the culmination of the sessions, it was thought that this did not offset the diminished attendance on that day.

This change of day has continued to the present time and no serious attempt has been made to return to the old plan of meeting on Thursday.

The increase in Church and Sunday School membership during this decade is shown in the following table:

Year	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	Total
Added on Confession	1,275	1,565	1,914	1,624	2,645	2,339	2,611	2,495	1,502	2,289	20,250
Added on Certificate	889	1,187	1,212	1,214	1,661	1,451	1,357	1,299	969	1,426	12,668
Total											
Mem'ship	25,503	26,087	26,343	26,612	28,736	30,312	31,980	33,067	33,070	33,755	
Sunday School Enrollm't	32,568	32,154	33,194	34,569	36,302	38,803	39,021	34,547	36,745	34,089	

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While there is considerable variation from year to year in the numbers received both on Confession and by Certificate there was, on the whole, an advance. The average received on Confession for the ten years was 2,000 each year yet it was not until 1915 that the 2,000 mark was reached. So that while the average for the first five years was 1,804, the average for the second five was 2,245. The average for the previous decade was 1,694 per year. The Sunday School Enrollment also shows some advance. The average enrollment in the previous decade was 32,412 per year. This decade the average per year was 35,199. This indicates a steady growth.

It was during this period that the First Church of Duluth, with the rapid growth of the city, and under the able ministry of Rev. Robert Yost, D. D., and Rev. George Brewer, D. D., practically doubled its already large membership; its number of communicants being in 1910, 774 and in 1920, 1,473.

This gave the First Church the largest membership at the time of any church in the Synod with the exception of the Westminster of Minneapolis which reported in 1920 a membership of 2,056.

One of the most solemn sessions of Synod, as it meets each year, is when it listens to the report of its Committee on Necrology as it names those of its members who have passed away during the year and gives a brief sketch of the life and labors of each. As one and another is named, members recall blessed memories of association with them during the years, as they have counselled and labored together for the upbuilding of the Kingdom of God. Especially is this true of those who have long been collaborators in the Synod. Brethren who for the last time have attended its sessions after years or decades of service are missed when their places become vacant and instead of their presence is heard a memorial tribute to the dead. It

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is always the custom of Synod to follow the hearing of these memorials by a prayer, usually offered by some member of long standing in the body.

Between 1911 and 1920, many ministers were removed by death not a few of whom are entitled to special honor because of the length and value of their services.

Rev. James A. Paige was born at Ware, Mass. He graduated from Princeton College in 1849 and from Princeton Seminary in 1852. His first ministerial labors were in St. Louis, in a mission which became, under his labors, the Park Avenue Presbyterian Church. His loyalty to the Union at the outbreak of the Civil War compelled him to resign. He then became a chaplain in a hospital for soldiers, occupying this position until the close of the war, when he became Synodical Missionary for the Synod of Missouri. Later he was pastor of the church at Springfield, Missouri. Subsequently he held charges at Quincy, Rushville and Nashville, in Illinois.

In 1883 he came to Minnesota where he was located for three years at Shakopee. In 1886 he became pastor at Carlton. Here he labored most successfully for sixteen years when ill health compelled him to give up active service in the ministry. For the last ten years of his life his home was in Minneapolis, where he died March 19, 1912, at the age of eighty-nine. At the organization of the Presbytery of Duluth in 1888 he was chosen Stated Clerk and occupied this position with great fidelity and efficiency for some thirteen years.

Rev. Neil Gilchrist was born at Marquette, Michigan, May 20, 1868. He graduated from the University of Michigan in 1896, and from Union Theological Seminary in 1901. On December 13, 1901, he was ordained by the Presbytery of Duluth. He served the churches of Carlton and Otter Creek for two years. For some three years

he was Presbyterian Missionary of Adams Presbytery. Afterward for two years he had charge of the churches of Thief River Falls and Middle River. Then an illness set in from which he never recovered, and he died August 20, 1912.

Rev. James Godward was born in England, May 29, 1845. When a child his parents removed to this country. He served in the Civil War as a member of Company B of the 19th Ohio regiment of volunteers. For many years before entering the ministry he was an Elder in the Church and a temperance lecturer. In March, 1887, he came to Evansville, Minnesota, and the next year began his work at Elbow Lake. For a quarter of a century he served this church. He was a pioneer Home Missionary, always reaching out to serve other communities beside his own. He thus preached, as opportunity offered, at Ashby, Barrett, Hoffman, Kensington, Wendell, Lawrence and Western. For many years he was chairman of the Home Mission Committee of his Presbytery. In 1905 he was Moderator of Synod. He died May 14, 1913.

Rev. Robert N. Adams, D. D., was a native of Fayette County, Ohio. He was born September 15, 1835, and died March 24, 1914. A student at Miami University, he left at the opening of the Civil War to enlist in the army, serving with great credit during the war. Starting as a private, in the three months' service, he rose step by step until he became a Colonel; and commanded a brigade in Sherman's famous march to the sea. He thus participated in most of the battles and campaigns of the western army. Once he was wounded. At the head of his brigade he participated in the general review at Washington at the close of the war. He retired with the rank of brevet Brigadier General. The last of the brigade commanders who followed General Sherman in his campaign to the sea, General Adams was a prominent figure

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in the Loyal Legion and in Grand Army circles. He served as Chaplain for the Minnesota Commandery of the former order.

In 1867 he entered the Western Theological Seminary at Pittsburgh, Pennsylvania, and at the end of two years was ordained. Later he received the degree of Doctor of Divinity from Marietta University. After serving several churches in Ohio and in Kansas, he entered upon the pastorate of the Church of Fergus Falls in 1880. In 1886 he was chosen Superintendent of Home Mission work in the Synod of Minnesota. In 1907 he became Field Secretary of Home Missions in the Northwest district which included the states of Minnesota, Nebraska, North Dakota and South Dakota. Five years later he resigned and was given the title of Field Secretary Emeritus. His greatest life work was accomplished in the Home Mission field. As an organizer and an executive he developed great abilities. His military training and experience gave him exceptional qualifications for the work. His industry was unflagging. He knew how to judge and handle men. He had both a vision for large things and the ability to successfully plan for their realization. During his years of service as Superintendent of Missions he saw the number of churches in the Synod increased by 167 and new church buildings erected to the number of 164, beside the building of 47 manses. In accomplishing these results he had a large part. The Synod of Minnesota will always have cause to cherish the memory of Rev. Robert N. Adams, D. D., for the great work he accomplished within its bounds. The esteem in which he was held by his associates in the Synod is fittingly voiced in the following resolutions adopted at the time of his death:

WHEREAS, It has pleased the Great Head of the Church to call to his rest and reward our friend, brother and fellow-worker, General Robert N. Adams, D. D., and

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WHEREAS, In the passing of Dr. Adams this Synod has lost a true and loyal friend, a wise counsellor and an inspiring leader; and

WHEREAS, His wisdom and leadership have proven of great worth in the constructive work of this Synod and of the whole Church,

THEREFORE BE IT RESOLVED by the Synod of Minnesota:

I. That we record our gratitude to God for the privilege of knowing Dr. Adams and of being associated with him in the work of the Lord.

II. That we hereby express our deep sorrow that we are bereft of his fellowship, counsel and leadership, and that the inspiration of his life and labors calls us to renewed consecration to the work that was so dear to his heart.

Rev. John S. Handyside was a native of Scotland. His ministerial labors in this country included four years service in Hope Chapel, Minneapolis, a term of service at Harrison and Atwater, four years at Kerkhoven and Murdock, where he was ordained by the Presbytery of St. Cloud, June 6, 1899, twelve years' service at Osakis and Leslie churches. He led in the building of four houses of worship; namely, Hope Chapel, Minneapolis, Atwater, Murdock and Osakis. He died March 19, 1914, at the age of forty-eight.

Rev. Thomas F. M. Clark was born at Eden Prairie, Minnesota, November 12, 1870. He graduated from Macalester College in 1895 and from McCormick Seminary in 1898. On November 7, 1899, he was installed pastor of the church of Warren, Minnesota, by the Presbytery of Red River. Here he remained two years. The next three years he was engaged in Home Mission work at Maynard, Clara City and Lauriston. His next work was organizing a church at Little Falls. At the same time he

carried on work at Royalton. On December 8, 1904, he was installed pastor of the church of St. Croix Falls, Wisconsin, Presbytery of St. Paul, where he labored successfully for ten years. His death occurred August 10, 1914.

Rev. Frank E. Higgins, well called the "Sky Pilot of the Lumber Camps," was born in Toronto, Canada, August 19, 1866. His early life was largely spent on the frontier, and he was well acquainted with the life and hardships of a pioneer. His early educational opportunities were few; and, as a young man, he had to work hard to help support the family.

At eighteen he was converted, and immediately began to interest himself in the spiritual welfare of his companions, with the result that most of them gave themselves to the Savior. Nine of these young men eventually went forth to preach the Gospel.

At twenty he returned to Toronto where he lived with relatives and attended the public schools. He spent three years in the grades and two in the high school, after which he came to Minnesota and began lay preaching in the Methodist Episcopal Church at Annandale.

Later on he spent some time at Hamline University, preaching, as opportunity offered, on Sabbaths. In 1895 the Presbyterian Church at Barnum became his field of labor, and his work there changed the whole course of his life. It was here that he first came in touch with the loggers of the Minnesota woods. From Barnum he went to New Duluth and from there to Bemidji. In this last place he began the real work of his life with the lumber-jacks.

For seven years he struggled for ordination at the hands of the Presbytery of Duluth. After being refused the seventh time he said: "I need not tell you that the decision of this body is disappointing, for I have long desired the boon of ordination. During the last seven

years I have appeared before you many times, and asked to be set aside to the ministry. I knew my insufficiencies—no man can know them better. I do not blame you for withholding the laying-on of hands, but I was ordained of God long years ago to preach the unsearchable riches of Christ, and although unsanctioned by man I shall still preach the message with which He has provided me. I have asked ordination for the last time. I am satisfied with the call of God.” At a special meeting held shortly afterwards the Presbytery reconsidered its action and ordained him to the Gospel ministry.

In August, 1902, he was commissioned by the Evangelistic Committee of the Presbyterian Church to take charge of the lumber camp work in Minnesota. Subsequent to 1908 he worked under the Board of Home Missions, superintending its mission work in the lumber camps, and establishing work at Washington, Oregon, Arkansas, and the Adirondacks of New York State on the model of his work in the woods of Minnesota. He put to work, on circuits in Northern Minnesota, several of the men who had been converted under his ministry.

His preaching and personal work in the camps was most fruitful; his work superintending and organizing greatly extended his influence; his ministry to the churches in telling the story of the lumberjacks, made his name a household word, and his heroism and Christian fortitude in bearing pain and suffering from weakness, sets him apart as worthy of the ordination of both God and man. It has been written of him that he “created for the Church a new measure of a man.” He was a man of intense convictions, noble courage and splendid accomplishments. He died January 4, 1915.

Rev. Ezra F. Pabody was born at Vernon, Indiana. He studied at Princeton and Miami Colleges, graduating from the latter. In 1861 he came to Minneapolis and

soon after enlisted in the Third Minnesota Infantry. Being discharged for ill health, he later joined an Indiana regiment, serving until the end of the war. Returning to Minneapolis in 1875 he engaged in business. In 1890 he was called by the Westminster Church of that city to the work of a lay missionary at Riverside Chapel, which work he carried on for thirteen years. He was ordained by the Presbytery of Minneapolis in 1900. Rev. Mr. Pa-body was best known for his social settlement work. The regeneration of the "River Flats" has been credited largely to him and to his wife. His last years were spent at his country home on Lake Minnetonka. He was widely known as an amateur fruit grower and gardener. He died September 21, 1915, aged seventy-seven years.

Rev. Samuel D. Westfall was born at Milford, Pennsylvania, December 4, 1832. When a child his family removed to Lyons, New York. He graduated from Hamilton College, 1860, and was a member of the Class of 1863 at Auburn Seminary. His first field of labor was Arkport, New York, where he remained three years. In 1869 he accepted a call to the churches of Redwood Falls and Beaver Falls, Minnesota. In 1872 he went to Fremont where he labored thirteen years. In 1885 he returned to Redwood Falls. Here, with his family, he resided until his death, which occurred November 28, 1915.

Rev. Thomas H. Cleland, D. D., was born at Martinsville, Kentucky, March 31, 1843. He graduated from Centre College in 1863 and from Princeton Seminary in 1866.

In 1866 he accepted a call to the Presbyterian Church of Council Bluffs, Iowa, and was ordained in 1867. He remained here until 1882. In 1882 he accepted a call to Keokuk, Iowa, where he labored until 1888. From 1888 to 1894 he was pastor of the Calvary Church of Springfield, Missouri. In 1894 he became pastor of the First

Church of Duluth where he remained until 1906. From 1906 to 1908 he labored under the American Tract Society. In the latter year he accepted a call to be pastor of the church at New Albany, Indiana, where he remained until 1913, when he came to Minneapolis to take charge of a mission which, under his faithful care, soon developed into the Knox Presbyterian Church. Dr. Cleland was Moderator of the Synod of Minnesota in 1903. He was a director of McCormick Seminary and at different times a trustee of Parsons, Highland Park and Macalester Colleges. He died August 26, 1916.

Rev. William R. Kirkwood, D. D., LL. D., was born at Woodside, Ohio, November 3, 1837. He graduated from Washington and Jefferson College in 1859 and from the Western Theological Seminary in 1863. He was a missionary of the Home Board for five or six years in Ohio and Kansas. For some thirty years he labored as pastor or pastor elect in various fields in the same states. For five years he was professor of Psychology, Philosophy and Logic in Macalester College, and for ten years occupied a similar position in the College of Emporia, Kansas. In 1900 he returned to St. Paul to reside, becoming again a member of the Presbytery of St. Paul. From 1903 to 1908 he was pastor of the Westminster Church, St. Paul. He was honorably retired October 3, 1911; and died April 1, 1916.

Rev. Jerome S. Pinney was born at Seneca Falls, New York, December 1, 1842. At the age of seventeen he came to Chatfield, Minnesota. During the Indian outbreak of 1862 he was stationed with his regiment at Fort Ridgeley. On becoming of age he enlisted in Company G, First Battalion, Minnesota Infantry, and served for the remainder of the Civil War.

In 1890 Mr. Pinney entered the Presbyterian ministry, being ordained by the Presbytery of Mankato in the

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spring of that year. His first charge was at Fulda and Kinbrae. For four years he labored at St. James then at Rockford, Delano, Jasper, Balaton, Barnum, Alpha and Brewster. In 1914 he was compelled, on account of ill health, to give up the regular pastorate but acted as occasional supply in various churches in and about St. Paul, where he made his home. One of these churches, that of Warrendale, he supplied for nearly three years. While he was forty-eight years of age when he entered the ministry he had always been an active Christian worker and he labored for about a year as a Sunday School missionary. He died September 13, 1917.

Rev. Russell B. Abbott, D. D., was born at Brookville, Indiana, August 8, 1823. In 1847 he graduated from the University of Indiana. He received the degree of M. A. from the same institution and that of D. D. from Gale University of Wisconsin. He was licensed by the Presbytery of Muncie in 1854 and was ordained by the Presbytery of Whitewater in May, 1857. After pastorates in Indiana extending from 1857 to 1866 he came to Minnesota, taking charge of the St. Paul Female Seminary. In 1869 he was installed as the first pastor of the Albert Lea Church. His pastorate in this church was a notable one and continued for fifteen years when he resigned to take charge of the Albert Lea College for Women that had been organized by the Synod of Minnesota and of which Dr. Abbott was the real founder. His work in the College and for the College, the sacrifices he made to sustain it and to advance its interests will never be forgotten by those associated with the institution either as students, faculty, trustees or friends. The failure of the College to attain the prosperity and stability he hoped and struggled for was to him the sorrow and disappointment of his old age. He died January 14, 1917. He was Moderator of Synod in 1878.

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Rev. John T. Henderson, D. D., was born at Franklin, Indiana, February 27, 1864. He graduated from Wabash College in 1889 and was an alumnus of McCormick Seminary. His first pastorate was at Pipestone, Minnesota, and continued for six years. For the two succeeding years he was chaplain of Park College, Missouri. Then he was pastor two years at Janesville, Wisconsin. On June 22, 1905, he was installed pastor of the Merriam Park Church, St. Paul, where he remained until 1910, when he resigned to accept the position of District Secretary of the Presbyterian Brotherhood. The last three years of his life he was Field Secretary of Macalester College. In 1913 his Alma Mater, Wabash College, conferred upon him the degree of Doctor of Divinity. He died December 15, 1917.

Rev. James Rodgers was born at Hammond, N. Y., October 10, 1840. After a preparatory course of study at Ogdensburg, N. Y., he entered Hamilton College, graduating in 1865, with high honors, being salutatorian of his class. After graduation he spent two years teaching at Robert College, Constantinople; and on his return was an instructor in Modern Languages at his Alma Mater. In 1868 he entered Princeton Seminary, completing his course at Union Seminary. He was ordained by the Presbytery of St. Lawrence in April, 1870, and supplied the church of Hammond, N. Y., for two years. In 1872 he came to Minnesota and for three years supplied the church of Willmar. From 1875 to 1887 he served the churches of Farmington, Empire and Vermillion. From 1887 to 1890 he was principal of Salida Academy, Colorado, and then of Jamestown College, North Dakota. He returned to the Farmington group of churches in 1890 and served them until 1910 resigning on account of ill health. He was placed on the Honorably Retired Roll

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by the Presbytery of St. Paul in 1911. His last years were spent in Minneapolis, where he died July 3, 1918.

Rev. Alfred W. Wright was born at Shepherdstown, Va., December 18, 1841. At the breaking out of the Civil War, on June 17, 1861, he enlisted in the 18th Regiment Illinois Volunteers. After a service of four and a half years he was mustered out with the rank of first lieutenant. After the war he was ordained by the Southern Illinois Protestant Methodist Conference, in October, 1866; and served churches in Illinois, Kansas and Missouri. In 1872 he was received into the membership of Presbytery of Alton. At the invitation of Rev. R. N. Adams, D. D., Synodical Superintendent of Home Missions, he came to Minnesota and became Pastor at Large of the Presbytery of Minneapolis in January, 1892. From 1893 to 1898 he served in the same capacity the Presbyteries of both Minneapolis and St. Cloud. Then for a year he filled a like position in Winona Presbytery. He next spent two years with the churches of Shakopee and Eden Prairie. The two years following he was Stated Supply of the Fifth Church, Minneapolis. Owing to impaired health he went in 1904 to North Dakota where he took up a soldier homestead. He soon after accepted work as Pastor Evangelist of Bismarck Presbytery, continuing in this work for four years. Returning to Minneapolis the latter part of 1908 he became pastor of the Rosedale Church. In 1911 he retired from the active pastorate but continued to preach as he had strength and opportunity. He died August 20, 1918.

Rev. Franklin J. Barackman was born in Crawford County, Pa., in 1864. He graduated from Grove City College and from Princeton Seminary. He was ordained by the Presbytery of Duluth, October 8, 1895. His first pastorate was at Sandstone, Minn., where he remained until 1898, when he accepted a call to the church of Red-

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wood Falls. He remained here until May 1, 1902. His next charge was at Blackduck where he labored from 1904 to 1906 when he accepted the pastorate of the Twentieth Century Church of Thief River Falls, supplying also the church of Middle River. After a brief service here he returned to Blackduck where he remained until December, 1911, when he became Pastor Evangelist of Duluth Presbytery. In 1917 he became Assistant Synodical Superintendent of Home Missions and served in this position until his death which occurred October 16, 1918.

Rev. Silas Hazlitt was born in Mifflin County, Pa., May 12, 1824. He was licensed to preach by the Presbytery of Oxford in October, 1850. He came with his wife and daughter to Minnesota in 1856 and settled in what is now Lake City. Here he began work, preaching first in a shanty and then in the second story of a store building, where he soon after opened a school with ten pupils. The First Presbyterian Church of Lake City was organized by him December 31, 1856. He ministered to this church for thirty-two years. During his long ministry he started missions in other places. He thus organized one in Mt. Pleasant Township and one in Glasgow Township. These he served until 1891. Both of these churches are now closed. For more than twenty-five years after his active ministry ceased he led a quiet life of retirement at Lake City. He died November 6, 1919.

Early in this decade an Elder of long standing and great usefulness passed away whose loss moved the Synod at its meeting in October, 1911, to pass the following minute of appreciation:

RESOLVED, that in the death of Mr. H. Knox Taylor, on September 26, 1911, the Synod of Minnesota has lost one of its most faithful and efficient laymen. Mr. Taylor was a member of the House of Hope, St. Paul,

for half a century; for nearly half a century he was a member and Clerk of the Session. He was often a member of this body and represented his Presbytery frequently in the General Assembly of whose Committee on Mileage he was chairman for a succession of years. His long and efficient service, his genial personality, together with his consistent Christian life, made him one of our most prominent, as well as a most beloved layman.

Another Elder of long service in the Synod, Mr. Charles T. Thompson of Minneapolis, entered into rest during this period, God calling him home November 3, 1914. For thirty-six years he was a member of the Westminster Church of that city and for thirty-four years was an Elder. For most of this long period he was Clerk of Session. Frequently he represented his church at the meetings of Synod; and rendered, by his counsel, valuable service in many ways. The Church at Large as well as Westminster Church owes much to his wisdom and unselfish labors.

Toward the close of this decade a third Elder of long and faithful service, Mr. Edward S. Fitch, entered into rest.

From 1879 to 1919 his name appears as a member of the Session of the Hastings Church, Presbytery of St. Paul. From 1896 until his death he served as Clerk of this Session.

During this period one of our veteran pastors, Rev. Joseph C. Robinson, D. D., removed from the bounds of Synod to the regret of all his associates.

From 1885 to 1918, a third of a century, he was pastor of the church of White Bear Lake, St. Paul Presbytery. For twenty-six years, from 1892 to 1918, he was the Stated Clerk of this Presbytery. In 1910 he served as Moderator of Synod.

CHAPTER X

THE PRESENT DECADE

1921-1927

An Era of Continued Progress

The present decade, which has been more than half completed, is not one marked, thus far, with any unusual or striking features.

The current of Synod's life and activities has moved on quietly but steadily. There has been advance in many ways, but nothing startling has occurred nor has anything revolutionary or novel been attempted.

The general work of the Church has been carried on regularly. There has prevailed a spirit of harmony and mutual confidence in the Sessions of Synod. Controversies, which have disturbed the peace of the Church elsewhere, have been little felt in Minnesota.

Loyalty to Christ and His gospel has characterized the life and activities of Synod as well as the entire body of ministers, elders and members under its care.

These past six years have been fruitful in many ways, giving promise of yet more fruitful years to follow.

At the meeting at Luverne in October, 1921, the fact was brought out that in the previous year Minnesota was the banner Synod of the Church in per capita gifts to benevolent objects, having given \$9.31 per member, while the average for the whole church was \$6.50. This result was not accomplished by a few exceptionally large gifts to special objects, which were not likely to be repeated, but was the result of a general increase in contributions by practically all the churches along the whole line of benevolence. It is to be remembered, however, that this

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was not the first time ours was the banner Synod in its benevolent offers. As has been recorded, for the entire decade of 1881-1890 Minnesota held this honor, and was, during that period, the banner Synod in its contributions both congregational and benevolent. This year also, for the first time in the history of Synod, the total contributions for the year for all purposes passed the million dollar mark, aggregating \$1,147,737. Of this amount \$363,839 was for benevolence and \$783,898 for congregational expenditures. The most gratifying feature of this advance is that it seems to be permanent for in no year since have contributions fallen below this high standard. So that the Minnesota Synod may be considered now as belonging to the million dollar class.

When it is remembered that only five years before the total gifts for all objects were \$649,846, of which \$162,653 was for benevolent objects, this increase is remarkable for it means, in the brief period of five years, more than doubling contributions to benevolent objects and increasing those for congregational purposes over sixty per cent.

While this great advance is to be attributed to some extent to the general business prosperity, it indicates in larger degree a growing spirit of liberality and a deeper sense of responsibility for the support of the work of the Church at home and abroad. The membership, especially the leadership and Christians of larger means, seem to have had a vision of the world's needs and the opportunity for service that has inspired them to thus give more generously.

The following statistical table indicates in detail the extent of this advance and the amounts given by the churches for various objects during the first five years of the present decade:

BENEVOLENT CONTRIBUTIONS AND CONGREGATIONAL EXPENDITURES OF SYNOD FOR THE YEARS 1921 TO 1926, INCLUSIVE.

	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	General Assembly	Miscellaneous	Total Benevolence	Congregational Expenditures	Total Contributions
1921	\$115,461	\$ 86,705	\$ 77,837	\$11,819	\$11,823	\$ 9,992	\$ 4,227	\$ 5,787	\$ 39,988	\$ 363,839	\$ 783,898	\$1,147,737
1922	107,206	85,228	69,081	8,088	8,315	7,981	4,305	6,313	37,088	333,605	762,337	1,095,982
1923	115,190	88,234	27,195	8,606	9,021	9,414	4,332	6,622	35,591	304,205	798,329	1,102,534
1924	133,593	99,035	24,136	†	†	12,341	†	7,266	34,959	311,330	786,260	1,097,590
1925	133,561	88,666	22,919	.....	.....	13,724	.....	7,430	82,498	348,798	855,719	1,204,517
1926	120,874	85,312	27,604	.....	.....	11,980	.....	7,821	65,757	319,348	792,779	1,112,127
	\$726,085	\$533,180	\$248,772	\$28,513	\$29,159	\$65,432	\$12,864	\$41,239	\$295,881	\$1,981,125	\$4,779,322	\$6,760,487

† In 1924, by the consolidation of Boards, these agencies were combined in the Board of National Missions.

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As we are approaching the end of our narrative it is interesting to note the gradual increase, through the years, of the contributions of Synod. From 1870, the year of Reunion, to 1926, the offerings for various purposes, by decades, as already tabulated aggregated as follows (see table, page 379):

It will thus be seen that during these fifty-six years the total contributions have been \$23,660,280. Of this aggregate, \$6,566,747 was given to benevolent objects, and \$17,093,493 was devoted to congregational expenditures.

During most of this period the vast majority of our churches has required mission support. With others, generous and often heroic giving was needed to make them self-sustaining. Yet, whether strong or weak financially there has always been the recognition of the claims upon their beneficence of the Church at Large and the great outlying world. The pressure of local needs has rarely led our churches therefore, to altogether neglect these outside demands. If little could be given the claim was at least recognized; and the little contributed showed good will and world wide sympathies. It was thus the earnest of much larger offerings to follow when ability should become greater.

These statistics do not include, of course, gifts made privately, not through church channels. These latter contributions find no place in church statistical reports. There is no way of ascertaining the number or amount of these private gifts but they certainly have been numerous, constant and often in large sums.

It is not to be claimed nor intimated from all this that our churches have ever reached the full measure of their ability or obligation in the matter of giving; doubtless many congregations, as well as individuals, have come far short of that but it does indicate growth in

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	Home Missions	Foreign Missions	Education	Sunday School Work	Church Erection	Ministerial Relief	Freedmen	Sustentation	Aid for Colleges	General Assembly	Miscellaneous	Total Benevolence	Congregational Expenditures	Total Contributions
1871-1880	\$ 22,178	\$ 20,720	\$ 5,979	\$ 2,659	\$ 7,482	\$ 4,300	\$ 2,444	\$ 2,526	.....	\$ 2,781	\$ 89,005	\$ 160,074	\$ 584,490	\$ 744,564
1881-1890	106,345	133,961	25,075	10,237	82,900	25,106	13,406	3,170	115,116	8,829	129,688	653,833	1,550,300	2,204,133
1891-1900	222,639	111,779	9,542	18,041	60,629	9,478	14,263	2,606	101,757	17,187	124,063	691,984	2,215,689	2,907,673
1901-1910	305,756	178,362	12,320	33,266	84,218	20,450	17,428	†	241,344	23,683	251,936	1,269,763	3,176,114	4,445,877
1911-1920	560,727	376,207	57,943	51,265	96,599	48,954	26,706	.....	183,773	38,670	369,124	1,809,968	4,787,578	6,597,546
1921-1926	726,085	533,182	248,772	28,513	29,159	65,432	12,864	.....	††	41,239	295,881	1,981,125	4,779,322	6,760,487
Totals														
1871-1926	\$1,943,730	\$1,354,211	\$359,631	\$143,981	\$360,987	\$173,720	\$87,111	\$8,302	\$641,990	\$132,389	\$1,259,697	\$6,566,747	\$17,093,493	\$23,660,280

†Merged into Home Missions.

††Merged into Education.

this grace and at least an approximation to right standards.

One of the most important developments of these last five years has been that resulting from the consolidation by the General Assembly of the nine Boards of the Church into four. This has been done in the interest of economy and efficiency. Sufficient time has not elapsed to determine the full effects of this plan but there is little doubt, when the necessary adjustments have been made and the new order has been fully put in operation, that the results will justify the change. In the Synod of Minnesota there has been a hearty approval of this action of the General Assembly and a ready cooperation in carrying it out.

Thus at the meeting of Synod in October, 1923, the Committees on Home Missions, Sunday School Work, Evangelism, Church Election and Freedmen, were combined in a Committee on National Missions.

The Committees of Aid for Colleges, Young People's Work, Temperance and Moral Welfare, Men's Work and Sabbath Observance, were united in a single committee on Christian Education, also a Committee of Program and Field Activities was appointed. The Committees on Foreign Missions and Ministerial Relief were unchanged as these Boards were not affected by the Assembly's action.

In conformity with recent changes in the Constitution of the Church, the Synod of 1924 appointed a General Council consisting of nine members. To this Council was given oversight over the general administrative affairs of Synod, including the duties hitherto assigned the Executive Commission, and the New Era Committee, both of which were abolished.

This Council, in the wisdom of the General Assembly and of the whole Church, has been devised both in the

interests of greater efficiency in administration and to have an oversight over the general affairs of the Church, with certain powers to act between the sessions of the appointing body.

In our own state, National Missions includes also during this period, work in the Lumber Camps and the Range Work.

These departments of Home Mission activities within our bounds came under the direct oversight and control of Synod's Committee when the contributions from Minnesota to the Home Board justified it in assuming their support. In October, 1921, the Home Mission Committee reported the previous year's contributions of Synod to the Board's treasury to be \$35,000. This was the largest amount ever contributed by Synod to this Board in a single year. As the Committee stated, it was three times the amount given for the same cause only a few years previously. Because of this marked increase in contributions to the Board's treasury the Committee felt justified, as has been stated, in assuming the support of the Range Parish and also of the Lumber Camp Work. This involved the assumption of an additional financial obligation of some \$11,000 which was a somewhat larger responsibility than contributions of the churches seemed to warrant, but the faith of the Committee in the Synod was soon justified, and the Committee was able to report two years later that all its obligations had been met and an additional sum had been turned into the Board's treasury. This was a consummation for which the whole Synod was deeply thankful. With all this progress there were still, however, and probably always will be, dependent churches within the bounds of Synod. These numbered in 1924 forty-five, each of which needed some financial assistance to maintain itself. This is not only to be expected but is not to be regretted for while it

would be something to be deplored for any Church to receive aid that was able to support itself, to confine organized work to fields financially strong enough to care for themselves or to refuse to begin new work because there was little prospect in the near future of its becoming self-supporting, would be to neglect both opportunity and duty. The small community group that is unable to support a church unaided is just as much in need of the gospel as larger and more prosperous communities. It is the glory of the Church that "the poor have the gospel preached to them"; and that glory will have departed from the Synod of Minnesota, when it has no Mission churches for there never will come a time when there will not be in the State many communities needing churches that are too weak financially to meet all the expense involved in their maintenance.

The Synod of 1924 authorized the appointment of a Deaconess as a part of the working Staff of the Presbyterian Church of Rochester, to visit Presbyterian patients in the extensive hospitals at that place. This action met a great need. Hundreds and even thousands of patients with Presbyterian affiliations come from all over the country to this city for treatment during the year. Being ill and far from home, with perhaps no friends to take an interest in them, they greatly need the kindly offices of such a visitor.

The pastor of the Rochester Church with his other duties has neither time nor strength for this task which, in its constant demands, requires the services of a special Christian worker. The amount of good that may thus be accomplished, the far reaching blessings of such a ministry of comfort and spiritual helpfulness are beyond calculation.

During these last years the Women's Home and Foreign Missionary Societies were united in a single organi-

zation with a single set of officers. This was in harmony with the general policy of consolidation that had been adopted by the General Assembly and the Synod. This union was effected in 1922 and that year the two Societies made their last separate reports to Synod. These reports were in some respects the best in their histories. The Home Society in 1921 reported 136 Women's Societies and 238 Young People's organizations, in which was included Westminster Guilds and Circles, Senior, Intermediate and Junior Christian Endeavor Societies and children's organizations. The total membership of these various societies was 19,345, an increase of 900 over the previous year. The total contributions were \$39,115, which was a gain of \$10,345. This gain alone, as the report states, was larger than the total receipts of 1908.

The Woman's Foreign Missionary Society reported in 1921 total receipts \$38,023, which was a small gain over the previous year. The next year, the final one of the separate existence of the Society, the increase in offerings was \$5,359.

Both of these noble organizations during nearly forty years have done a work for the extension of the Kingdom of God that has shown a devotion and consecration to the Master that is worthy of all praise. The reports of what they had accomplished were, year by year, not only gratifying to Synod but were always an inspiration to greater effort and larger faith on the part of all who heard them.

But while the two Societies were thus united in one organization with a single set of officers, their Home and Foreign work continued to be kept largely distinct as separate departments of a common task. Their union has emphasized the fact that Missions are distinctively neither a Home nor a Foreign task but a world problem.

The fact that the united Society was able to report to the Synod of 1924, \$89,528 contributed to Mission work evidences that the consolidation had in no wise diminished their zeal or their offerings.

All the various Boards and activities of the Church received, during this period, the same cordial support as in the past.

Superintendent R. F. Sulzer prosecuted the work of planting and sustaining Mission Sunday Schools with unabated zeal and energy until failing strength compelled him to lessen his efforts and to leave to his associates the chief responsibility of carrying it on.

In 1921 he reported nineteen new schools enrolled during the year, with an enrollment of 694. Sixteen schools that had been inactive were revived, with an enrollment of 592; 186 schools enrolling 16,458 were visited and encouraged; 3,230 families were called upon; 614 addresses and sermons were delivered, and 80 evangelistic services were held. Beside all this a large number of Bibles and Catechisms, with other Christian literature, were distributed, and numerous Vacation Bible Schools were inaugurated. A similar report of work and progress was made the following year. This proved to be the last personal report made by Superintendent Sulzer as failing health soon compelled him to retire from active service. A few years later God called him home after many years of faithful and efficient labor as a Sunday School Missionary and as the Synodical Superintendent of this great enterprise.

Through all his long service as Superintendent of Sunday School Missionary work Mr. Sulzer has had able assistants. Many of these, of course, were theological students who labored for a summer or two but others rendered a more permanent service. Among the latter has been Rev. Samuel A. Blair who for thirty years has

been the faithful Sunday School Missionary of Duluth Presbytery.

Working for years as a Local Evangelist, on September 23, 1914, he was ordained to the gospel ministry which was one way for his Presbytery to put the seal of its approval upon his many years of labor.

The important work of enlisting the men of the congregations in Christian service continued to be pressed during this period. In 1923, 53 men's organizations were reported and 23 men's Bible classes. There were also 52 boys' organizations. No more important work could engage the attention of the Church than men's work for men and boys. Synod did well to emphasize this activity. Constant effort was needed to stimulate this movement, but the results to be gained more than justified the attention given it.

Work among the students of Presbyterian affiliations at the State University was continued during these last years with gratifying results. The General Board of Education came to the assistance of Synod in carrying on this important work by partially meeting the expense involved. Pastors and churches located near the University gave it their special attention. So with voluntary workers in addition to those regularly employed the Presbyterian students in the institution did not altogether lack the oversight of the Church.

The growth of Macalester College during this closing period was most gratifying. The enrollment of students increased year by year beyond anything before known in the history of the institution until it reached and exceeded the five hundred mark. Now it was no longer necessary to seek students, the problem was to care for those who applied for admission. This condition enabled the faculty to cull out candidates and admit only those

well qualified to pursue the prescribed studies and who would express their intention to complete their collegiate course at Macalester.

Until 1924 the College was without a president. That year Dr. John C. Acheson was elected to this important office. Having accepted he entered upon his duties at the beginning of the fall semester; and two years later was duly inaugurated President. Dr. Acheson is an experienced and successful educator. There is every prospect, under his administration, of the College continuing to prosper and that in increasing degree.

In 1921 the campaign inaugurated a few years before to raise \$750,000 for endowment was reported as finally completed. So successful was this effort that the goal was exceeded by \$165,000. The total sum realized was \$915,220. Since then a large, well equipped gymnasium has been built at cost of \$186,000 and a new and much needed heating plant has been added.

The increasing number of students made imperative the need of additional buildings and larger income. So a new movement was inaugurated to secure \$1,000,000 additional funds; \$500,000 of this amount was to be devoted to the erection of new buildings and \$500,000 to endowment. This effort has received the hearty approval of Synod and there is every prospect of its successful completion. Already over \$800,000 has been given or pledged.

Macalester has reached the point in its development where it is a recognized success; its future is no longer problematic; it has made many friends and has the good will and the confidence of all who believe in higher Christian education. According to the Presbyterian Handbook for 1927, Macalester, among the thirty-two Presbyterian colleges of the country, organically connected with the

Church, ranks sixth in amount of productive endowment and in total assets.

The College during the past few years has suffered through death the loss of five of its Trustees, who are sadly missed and whose places are difficult to fill. These are George W. Wishard, Thomas B. Janney, Angus McLeod, R. C. Jefferson and Bishop H. Schriber. The College and the Synod owe a debt of gratitude to these men that is beyond computation. Without their unselfish efforts and generous gifts the College of today might not exist. Its present prosperity is due in large measure to them. They and others who preceded them to the better land, should be held in everlasting remembrance by all friends of the institution.

In 1921 action was taken by the Presbytery of Minneapolis favoring the union of the Presbyteries of Minneapolis and St. Paul. The latter Presbytery responded favorably to the proposition. Both Presbyteries therefore overtured Synod to effect the consolidation, but when the matter came up for consideration it appeared that the movement was opposed by quite a number of the members of Minneapolis Presbytery. Synod, therefore, while granting the overtures of the two Presbyteries conditioned the consummation of the union upon another vote in both Presbyteries favoring it. This practically ended the matter, for neither Presbytery was disposed to press the project in the face of any considerable opposition to union in either body.

The Synod of 1921 took strong action favoring the International Conference for the Limitation of Armaments that was called to meet in Washington, D. C., of that year, asking the Divine blessing and guidance upon its deliberations and action. The pastors of our churches were requested to observe the Sunday previous to the

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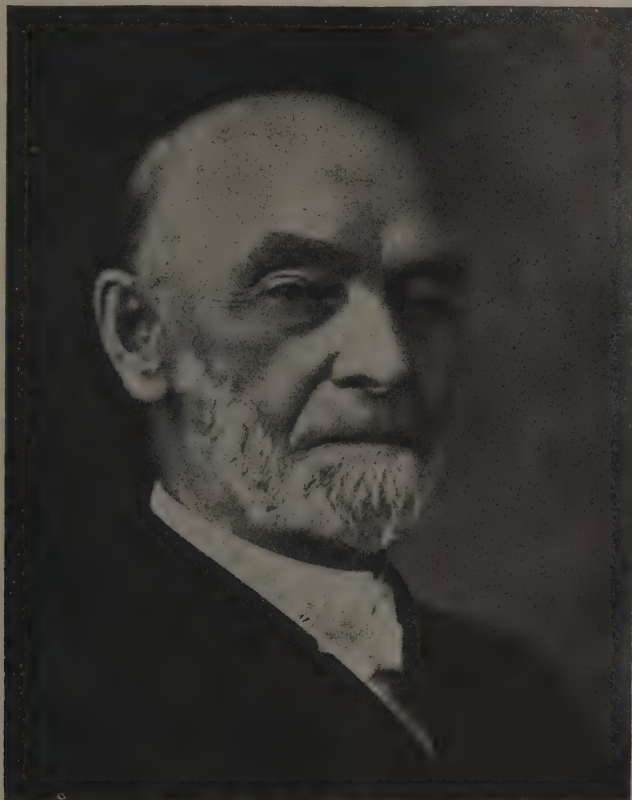
meeting as a day for special prayer for the conference and for the consideration of the application of Christian principles to international relations. The happy outcome of this conference may justly be attributed largely to the prayers of God's people in our own and other lands.

National prohibition having been realized at the beginning of this period by the adoption of the Eighteenth Amendment to the Federal Constitution, Synod took strong grounds in favor of its enforcement. At the meeting in 1923 vigorous resolutions were passed calling for the strict observance of the law and commending the judges and authorities who had been faithful in upholding it.

In 1921 Synod was honored by the election of one of its pastors, Rev. H. C. Swearingen, D. D., of the House of Hope Church, St. Paul, as Moderator of the General Assembly. This is the first time in our history that Minnesota has been thus recognized. Rev. R. F. Sample, D. D., for many years pastor of the Westminster Church Minneapolis, Rev. Sheldon Jackson, D. D., Pioneer Missionary, and Rev. Henry C. Minton, D. D., whose first pastorate was the First Church of Duluth, have received this honor, but it was after they had left our Synod. Certainly the Assembly and the whole Church had no reason to regret the choice of Dr. Swearingen for this high office. He fulfilled its duties ably and most acceptably. His visitation of various sections of the Church during his term of office, and his general oversight of its affairs have given him a place in the confidence of the entire Church that has made him a recognized leader in its affairs. This is evidenced by the fact that in 1925 he was made chairman of Assembly's Commission of Fifteen that was appointed to study the causes of unrest then prevailing in the Church.

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An event occurring in 1922, which is worthy of more than a passing notice, was the retirement, on account of age, of Rev. Elgy V. Campbell, D. D., from the active pastorate of the Church of St. Cloud, after serving this

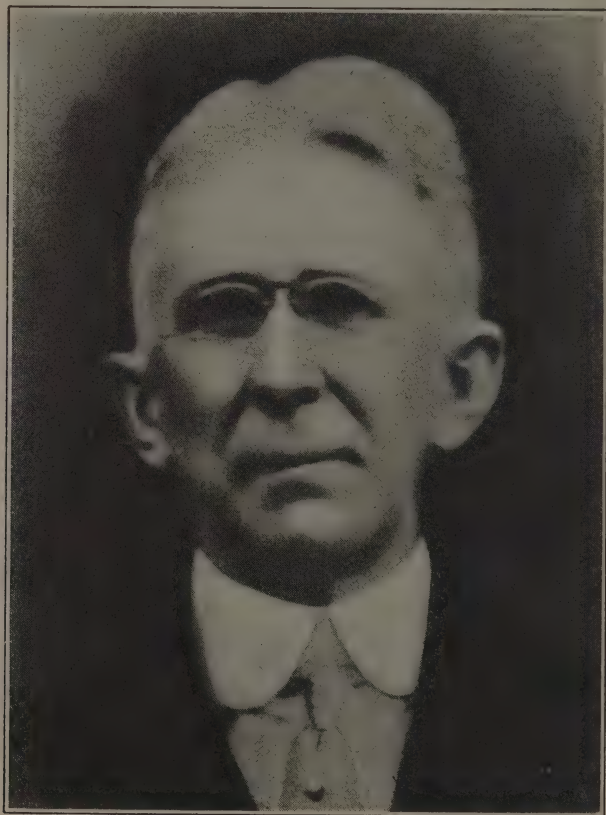


REV. ELGY V. CAMPBELL, D.D.
Pastor Emeritus, First Presbyterian Church, St. Cloud

congregation some sixty years. Himself the founder of the Church, pastor and people have been united in bonds of such mutual affection and confidence as only long years can establish. The beautiful house of worship built by

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this congregation a few years ago fittingly crowns this ministry of over half a century, and will long stand as a memorial of this unique pastorate. Dr. Campbell continues to serve this people and to live among them as Pastor Emeritus. His is, by far, the longest ministerial service in a single church in the history of Synod.



REV. AUGUSTUS H. CARVER, D.D.
Stated Clerk of Synod, 1915-1923

During this period Synod met with a great loss in the death of its Stated Clerk, Rev. Augustus H. Carver,

D. D., who suddenly passed away on July 2, 1923. In 1891 he was chosen Permanent Clerk, serving until 1915, when he was elected Stated Clerk. This position he held until his death. He was in every way eminently fitted for this office and served with a fidelity and acceptance that commended him and his work to every member of Synod. No one ever questioned his accuracy, nor was exception ever taken to his records by the General Assembly.

The Synod of 1923 took the following action in regard to his death:

RESOLVED, That we, as a Synod, recognize the providence of our heavenly Father in all His wisdom and love in taking to His heavenly home our late beloved Stated Clerk the Rev. Augustus H. Carver, D. D.

RESOLVED, That we, bowing in submission to His sovereign will who doeth all things well, do express our Christian sorrow and our sense of personal loss with a prayer that the fruitage of such a useful Christian life may ever continue in our Synod.

Rev. Willard S. Ward was unanimously chosen his successor. For a number of years Mr. Ward had served as Stated Clerk of the Presbytery of Minneapolis, and thus had had an experience that well qualified him for his new position. He has made an efficient and energetic Clerk so that both the business and records of Synod have been maintained at their previous high standard.

One of the projects which Synod inaugurated during this period was to secure the old cemetery near Traverse des Sioux to maintain as a perpetual memorial in honor of the early missionaries to the Sioux Indians. The first proposition, as has already been stated, was to purchase the church at Traverse des Sioux, built by Rev. M. N. Adams, Indian Missionary in the early fifties, and having restored it, as nearly as possible, to its original con-

dition, preserve it as such a memorial. This plan proved impracticable because of the prohibitive price asked for the property. So the committee in charge secured the



REV. WILLARD S. WARD
Stated Clerk of Synod

cemetery in which Dr. Williamson and his wife, with other missionaries or members of their families as well as

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Christian Indians and early settlers, were buried. This cemetery consists of ten acres, and is situated some three miles from St. Peter. For many years it had lain in almost utter neglect, for while the title rested in a Board of Trustees, this Board had no funds to properly care for the grounds.

The committee appointed by Synod obtained control of this property, fenced it, cleared the grounds of underbrush, reset fallen tomb stones, and constructed a small replica of the Traverse des Sioux Church as a memorial chapel. They also started a movement to secure a small endowment fund to provide for the perpetual care of the property. These improvements cost some \$2,600.

At the meeting of Synod at Mankato in 1924, this cemetery, thus restored, was rededicated by Synod with an appropriate service on the afternoon of October 15. Rev. Maurice D. Edwards, D. D., gave the historical address of the occasion, and, as was most appropriate, Rev. A. W. Ross, Ph. D., who had done so much to secure this memorial, offered the dedicatory prayer.

The following is the Memorial Tablet that appears upon the chapel wall:

Dedicated to
The Early Christian Missionaries
To the Dakota Indians
1834-1879
Especially to Honor
Thomas S. Williamson, M. D. Stephen R. Riggs
Samuel W. Pond Gideon H. Pond
and
To the Band of Heroic Men and Women who
Organized the Presbyterian Church and Built the
Traverse des Sioux Church
1853-1858

HISTORY OF THE SYNOD OF MINNESOTA

During this period, by the union with our Church of the Welsh Calvinistic or Presbyterian Church, another Synod of Minnesota is found in the Minutes of the General Assembly. This union of the two bodies was consummated at the Assembly of 1920, when representatives of the Welsh Church were received and duly enrolled as commissioners.

This added to our church six Synods, with 16 Presbyteries, and some 14,000 communicants. The Welsh Synod of Minnesota, while in sympathetic relations with our Synod, has no organic connection with it, the two bodies being entirely separate in their work, membership, meetings and government. The only point of contact thus far existing is in the General Assembly. It is to be hoped however that some plan may be devised for the establishment of closer relations, for certainly two bodies of identical faith and order and occupying the same territory should not be confined in their fraternal relations to the chance meeting of their delegates once a year at the General Assembly.

The Synod of Minnesota (Welsh) in 1926 embraced three Presbyteries, one of which, however, lies wholly outside the state. The two Presbyteries in Minnesota are Blue Earth and Second which have 11 ministers, 17 churches, 45 Elders, 1,346 communicants and 1,019 Sunday School membership. The total contributions of the churches for benevolence the previous year were \$6,259.00 or \$4.64 per member. Congregational expenditures were \$13,283.00 or almost \$10.00 per member. Three of the churches are located outside the state, one being in South Dakota and two in Iowa. One is located in Minneapolis with 253 members; one at Lake Crystal with 229 members and one at Mankato with 146 members. Most of the churches of this Synod are found in the rural districts where communities of Welsh are located.

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These last years have not been marked by any wide spread revivals of religion but the regular maintenance of the ordinances of the gospel together with some local evangelistic efforts have resulted in the ingathering year by year of many into the churches.

The following table shows at a glance the growth in membership year by year. There is included also the Sunday School statistics.

Year	1921	1922	1923	1924	19 5	1926	Totals
Added on Confession	2,756	1,841	2,719	1,691	2,244	3,504	14,845
Added on Certificate	1,651	1,158	1,267	1,011	1,281	1,421	7,789
Total Membership	34,773	34,834	35,669	32,773	34,249	38,709	
Sunday School Enrollment	34,463	36,649	35,772	34,423	34,597	35,630	

The increase of the total membership of the churches during these six years was nearly 4,000. As 14,845 new members were received on Confession of Faith and 7,789 by Certificate, this increase also indicates however large losses by removals, deaths, and transfer to the roll of absentees.

It is interesting to sum up the work of the church since the Reunion of 1870 as indicated in the number of members received during the fifty-six years.

The total results by decades is indicated in the following table:

Decades	1870-1880	1881-1890	1891-1900	1901-1910	1911-1920	1921-1926	Totals
Added on Confession	4,591	8,475	15,452	16,948	20,259	14,845	80,570
Added by Certificate	3,491	9,454	9,935	11,120	12,665	7,789	54,504
Totals	8,082	17,929	25,437	28,068	32,924	22,634	135,074

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During these last six years Synod was called upon to part with a number of its members by death. Some of these had been for many years members of the body; and have had a large part in the building up of the Kingdom of God in the State of Minnesota.

Rev. Peter Knudsen was born at Formen on Odens Island, Denmark. He was educated in Denmark, completing his studies at Copenhagen University. In 1871 he came to Chicago, remaining there one year and then going to Mason City, Iowa. He moved to Motley, Minn., in 1880 and engaged in the lumber business. Later he went to Milnor, N. D., and remained there three years. Here he was converted and desiring to engage in active Christian work he returned to Minnesota in 1888, locating at Brainerd, where, while earning his living by book-keeping, he began a course of theological study under the direction of Presbytery. He went to Hinckley, as Stated Supply, in 1894. Here he remained until the great "Hinckley" forest fire destroyed the town. In this great calamity he rendered a notable service in caring for the sufferers and the destitute. After the fire he went to Pine City to labor and was ordained in 1895 by the Presbytery of Duluth. Later he was installed pastor, remaining on this field until 1898 when he accepted a call to the House of Hope Church of Duluth. In this pastorate he remained twelve years, until failing health compelled him, in 1910, to give up his charge. He died November 8, 1922, in the 71st year of his age.

Rev. Julius L. Danner, D. D., was born at Logan, Ohio, September 15, 1842. He graduated from Beloit College in 1863; and from Union Theological Seminary in 1867. For seven years he was pastor of the First Presbyterian Church of East Orange, N. J. For one year he served the Second Presbyterian Church of Peekskill, N. Y. A pastorate of eleven years in the Reformed Church of

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Paterson, N. J., followed. Coming to Minnesota for the benefit of his health he united with the Presbytery of St. Paul in 1892. On the division of the Presbytery that year he became a member of the Presbytery of Minneapolis. In 1893 he accepted the pastorate of the First Church of Stillwater and became again a member of St. Paul Presbytery. He remained in Stillwater five years when he accepted a call to the church of Albert Lea which he served as pastor some six years. His health beginning to fail he was obliged to give up active work. For a number of years previous to his death he lived at the Sanatorium of Clifton Springs, N. Y. On November 7, 1905, he resumed his membership in the Presbytery of St. Paul and so continued until his death which occurred November 27, 1922.

Rev. Farquier D. McRae, D. D., Ph. D., was born in Nova Scotia in 1862. He graduated from Park College, Mo., in 1884 and from Union Seminary in 1887. In 1888 he received the degree of Ph. D. from the University of New York. After pastorates in Iowa and Illinois he was called to the Church of Blue Earth City, Minn., in 1896, where he remained pastor for eleven years. In 1907 he accepted a call to the Macalester Church, St. Paul, continuing pastor for ten years. During this period he was associated with the Faculty of Macalester College as instructor in Apologetics and History. In 1918 he became Adjunct Professor on these subjects and in 1922 was made Associate Professor of Social Science and History. This position he occupied until his death, which occurred January 18, 1923.

Rev. Augustus H. Carver, D. D., was born at Mercer, Pa., September 6, 1854. He was educated at Westminster College, Pa., graduating in 1881. His theological course was taken at Union Seminary; and in 1913 he was elected President of the Alumni Association of that Seminary.

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All of Dr. Carver's ministry of thirty-nine years was spent in Minnesota. His first pastorate was at Warren, where he remained from 1884 to 1886, when he entered upon a pastorate at Tracy. Here he labored four years, when he was called to the Lakeside Church of Duluth, where he remained from 1890 to 1898. In the latter year he accepted a call to Brainerd, ministering to this church from 1898 to 1903, when he became pastor of the church of Luverne. This was his longest pastorate continuing until his death and covering a period of almost twenty years. He was chosen Permanent Clerk of Synod in 1891 and was elected Stated Clerk in 1915 which office he held when he passed away. In 1900 he was chosen Moderator of Synod. Dr. Carver was a musician as well as a minister; and "Carver's Military Band" of Luverne, which he organized and conducted was a recognized institution of the city. During the World War he served as Chapter President of the Red Cross Society in his county, rendering a valuable service. He died suddenly July 2, 1923.

Rev. Herbert McHenry was born near Charlotte, N. C., November 6, 1857. He was educated at Blackburn University, graduating in 1886. His theological course was taken at McCormick Seminary. He was ordained February 6, 1890, by the Presbytery of Bismarck, laboring in that Presbytery until 1893, when he became pastor of the church at Delhi, Minn. He remained for nearly ten years. In 1902 he became Pastor at Large of the Presbytery of Red River; and held this office for two years. Then followed pastorates of two years at Rugby, N. D.; four years at Kerkhoven, Minn., and two years at Atwater. In 1914 he moved with his family to Minneapolis. Here, for nearly eight years, he was pastor of the House of Faith Church. He died October 6, 1924.

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Rev. Henry D. Funk, D. D., was the son of Rev. John E. Funk, a Presbyterian minister; and was born in November, 1875. He was educated in the Academy and Seminary of Dubuque, Iowa; and was ordained by the Presbytery of Freeport on May 24, 1897. His first pastorate was at Freeport, Ill., where he served until the fall of 1898 when he became Instructor in German at Macalester College. He continued with the College the rest of his life becoming an Instructor also in History. At the time of his death he was Professor of History. Professor Funk was always a student. In addition to his duties as Instructor in German he completed his college course at Macalester, graduating in the class of 1901. In 1903 he secured the degree of A. M. from the University of Minnesota. In 1910 and 1911 he pursued post graduate studies at Harvard University. The University of Dubuque conferred upon him the degree of Doctor of Divinity in 1922. In addition to his college work Prof. Funk served a number of churches as a Stated Supply, some of them for considerable periods of time. Among these churches was the East Church, St. Paul, and the churches of Shakopee and Carver. In the midst of his useful and busy life he was called home on June 2, 1925.

Rev. William R. Reynolds, D. D., was born at Chambersburg, Pa., April 17, 1851. He graduated from McCormick Seminary in 1884. His first pastorate was at Hudson, Wisconsin, where he was ordained by the Presbytery of Chippewa, December 16, 1885. In 1888 he became pastor of the Shiloh Church of Minneapolis and remained there until 1893 when he accepted the pastorate of the Union Church of St. Peter. Here he remained five years. On April 13, 1898, he was dismissed to the Presbytery of Cincinnati, having accepted a call to the Westminster Church in that city.

In 1904 he returned to Minnesota and became pastor of the church of Chatfield, being received by the Presbytery of Winona, October 12, 1904, and was installed pastor of this church on the 26th of the same month. Here he remained until 1913, when, in the fall of that year, on account of ill health, he was obliged to resign his charge. This was his last pastorate. In October, 1919, he removed to Minneapolis where he resided until his death which occurred April 17, 1926. He received the honorary degree of Doctor of Divinity from Parsons College.

During this period a former member of Synod, Rev. Robert Christie, D. D., entered into rest at Pittsburgh, Pa., on January 24, 1923. From 1885 to 1892 he was pastor of the House of Hope Church, St. Paul, succeeding Rev. David R. Breed, D. D. His ministry in this church was most fruitful; and covering a period when the city was rapidly growing, there was a large increase in membership as well as in other elements of strength. He resigned his pastorate to accept a professorship in the Western Theological Seminary at Pittsburgh. This position he occupied until advancing years compelled him to retire. He died at the age of eighty-two.

Another former member of Synod, Rev. David J. Burrell, D. D., Pastor Emeritus of the Collegiate Reformed Church of New York City, died in the summer of 1926 after a long and faithful ministry. From 1887 to 1891 he was pastor of the Westminster Church of Minneapolis where he did a great work in the upbuilding of that church. For many years he was generally recognized as one of the leading preachers of America. He was a champion of conservative theology and was strongly evangelistic in his preaching. Few men have done a greater construction work in the ministry than he.

Still a third, also a former pastor of the Westminster Church of Minneapolis, passed away in the year 1926, Rev. Pleasant Hunter, D. D., who served this church from 1892 to 1900. Like Dr. Burrell, his predecessor, Dr. Hunter was a strong preacher; and both by his pulpit work and his attractive personality had a successful ministry in Minneapolis. He was pastor of the Second Church of Newark, N. J., from the time of leaving Minnesota until shortly before his death.

Beside these ministerial brethren two ruling Elders passed away during this period who rendered a long and exceptional service.

Ruling Elder, Mr. Edward R. Pond of the Oak Grove Church, died January 17, 1925, at the advanced age of 84. He was the son of Rev. Gideon H. Pond, the pioneer Indian Missionary, and was born at Lake Harriet on March 17, 1840. Brought up among the Indians, speaking their language, inheriting the missionary spirit from his parents and their devotion to the evangelization of the Dakotas, he was in every way qualified to continue the work which they had so nobly begun. Elder Pond and his wife, who was a daughter of another pioneer missionary, Mr. Robert Hopkins, therefore devoted some years of their active life to missionary labors among the Indians, especially those congregated at the Santee Mission. The greater part of Elder Pond's life, however, was spent at Bloomington and for more than fifty years he was a ruling Elder in the Oak Grove Church at that place.

Another Elder, Mr. Robert F. Sulzer, the veteran Sunday School Missionary, entered into rest the same year. Mr. Sulzer was born at Koenigsbach, Germany, January 16, 1845, and came to this country with his parents in March, 1858. He was converted in a revival service that was held at Elmira, N. Y., and joined the

HISTORY OF THE SYNOD OF MINNESOTA

Presbyterian Church there in 1863. Almost at once he became an active Christian worker. He thus labored in the Presbyterian Church of Towanda, Pa., and afterward in Chicago where he cooperated with Dwight L. Moody in his great work in that city. He and his family moved to Waterloo, Iowa, in 1882. Here he was made an Elder in the Presbyterian Church and became Superintendent of a Sunday School which he had organized. Some years later he gave up his position as a railroad man and at a much reduced salary, became a missionary of the American Sunday School Union, for his heart was in Sunday School work. When the General Assembly of 1887 inaugurated a new departure in Sunday School Missions, Mr. Sulzer was appointed its first missionary by the Board of Sabbath School Work, with Minnesota as his special field of labor. Later Wisconsin and North Dakota were added to his territory. The story of his nearly forty years of devoted and successful labors in this work within the Synod of Minnesota has already been recorded in this history. His vision of opportunity was wide and far reaching; his energy was tireless; his generalship in planning the work and inspiring, with his own enthusiasm, his colaborers was marvelous. No matter what department of the Church's activities might languish, the Sunday School Mission work always maintained the same high degree of vigor and efficiency.

Mr. J. M. Somerndike, the Board's present Superintendent of Mission Sunday School Work, has written of Elder Sulzer and his work, "To him more than any man the cause of Sabbath School Missions owes its wonderful growth and development." Mr. Somerndike is also authority for the statement that "nearly two hundred churches have grown from Mr. Sulzer's Sabbath Schools in Minnesota and North Dakota. More than twenty-five hundred Sabbath Schools came into existence through

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his efforts; and upwards of eighty thousand boys and girls have been brought under his influence and Christian teaching in the course of his service." Mr. Sulzer ad-



ROBERT F. SULZER
Superintendent of Sunday School Mission Work

addressed fifteen General Assemblies about his work with telling effect.

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For some years Mr. Sulzer lived at Albert Lea and was an Elder in the church there; but later he removed to Minneapolis and became an Elder in the Aldrich Ave. Church. He died at Minneapolis, July 1, 1925.

A third Elder passed away during these latter years who had rendered a long and conspicuous service in the Church and in the State. Mr. William B. Dean of the House of Hope Church, St. Paul, came to Minnesota and to St. Paul in 1855 and was a very early member of this church. In 1874 he was made an Elder and continued a member of the Session until his death in 1923, a period of almost half a century. While all his active life a business man he was interested in public affairs as well as in the Church and for several years was a member of the State Senate. Minnesota owes its beautiful capitol largely to his efforts.

CHAPTER XI

SOME GENERAL FEATURES OF THE PAST

As we approach the end of this history and review the many years of proceedings and activities of Synod embraced in it, something needs to be spoken concerning the Moderatorship of the body.

In the Presbyterian Church, through all its courts and operations, very much depends, in the conduct of its business, upon a wise choice of Moderators.

Moderators not only preside at the meetings of the various judicatories but usually appoint all committees; they have general oversight over the affairs of the Church and represent her to those outside her communion in matters relating to mutual interests, especially in the intervals between the meetings of the courts.

In the Synod, Moderators are chosen at the annual meetings in the fall and serve for one year. It has not been the custom in Minnesota to elect the same Moderator twice, though no law forbids it. In three instances, however, brethren who had served in this office in one or other of the former dual Synods, were again chosen Moderators after the Synods were united. These were Rev. Charles Thayer, D. D., Rev. John G. Riheldaffer, D. D., and Rev. Stephen R. Riggs, D. D.

These pioneer workers and founders of the Presbyterian Church in Minnesota were well entitled to this double honor. But no other member has been elected Moderator a second time since the Reunion of 1870.

In this the Synod has only followed the custom of the General Assembly.

In the choice of a Moderator year by year Synod, moreover, has never followed the plan of a regular rota-

tion among the Presbyteries, as is the custom in some Synods.

If all Presbyteries were practically of the same size and all were equally rich in moderatorship material this system of rotation might be wise, but such is rarely the case.

So that where this plan is followed, especially in sparsely settled regions where some Presbyteries are almost sure to have a small membership, some of those best qualified, by ability, experience and services rendered, to occupy this position will almost necessarily be passed by.

But while Synod has never followed any mechanical system of rotation among the Presbyteries, in its choice of Moderator, care has been taken that no Presbytery receive an undue share of this honor and that no Presbytery be overlooked.

As Minnesota has always been so largely a missionary Synod very properly the Home Missionary workers of the state have received through the years, frequent recognition by election to this office.

Of late years, as there has been a growing equality among the Presbyteries in point of size, there has been the tendency to approximate more closely the rotation system in the choice of Moderators. Certainly the fact that a Presbytery has not had the moderatorship for a number of years is a strong argument in favor of the election of any candidate who may be a member of it.

During the last decade with the changes in the administration in the various departments of the work of Synod, the Moderator has had new duties assigned him and has had a much larger participation in the activities of the body than was formerly the case. More and more has he become the executive officer of the Synod. As chairman of its General Council he is frequently brought

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into consultation by the several committees, and other duties are from time to time assigned him. Thus the office in responsibilities has been considerably magnified.

Thus far no Elder has ever been chosen Moderator in the history of the Synod. The General Assembly and some Presbyteries of our own Synod have thus honored the Eldership, but the Synod has confined its choice to the ministry. Why this is so it might be difficult to say. Certainly it has been from no fixed design; and no prejudice against an elder occupying the position. Probably it is the result of mere custom; and any Synod is liable to choose an elder for its Moderator. Such an innovation would meet with general approval for our Church in Minnesota has many elders who would grace the position.

The following is a list of the Moderators from the organization of the Synod of Minnesota in 1858 and the Synod of St. Paul in 1860 down through the Reunion period, to the present time; and also the name of the Presbytery to which each belonged:

	Synod of Minnesota, N. S.	Presbytery
1858	Thos. S. Williamson, M. D.*	Dakota
1859	G. H. Pond*	Minnesota
1860	James Thompson*	Blue Earth
1861	E. D. Holts*	Blue Earth
1862	John Mattocks*	Minnesota
1863	F. A. Noble*	Minnesota
1864	John Peck*	Dakota
1865	Sanford H. Smith*	Winona
1866	S. R. Riggs, D. D., LL. D.*	Dakota
1867	John Mattocks*	Minnesota
1868	Thomas Marshall, D. D.*	Dakota
1869	J. W. Ray*	Winona

* Deceased.

Synod of St. Paul, O. S.

1860	J. G. Riheldaffer, D. D.*	St. Paul
1861	W. W. McNair*	Chippewa
1862	William Speer, D. D.*	St. Paul
1863	Charles Thayer, D. D.*	St. Paul
1864	D. C. Lyon*	Chippewa
1865	J. C. Caldwell*	St. Paul
1866	Sheldon Jackson, D. D.*	Chippewa
1867	A. H. Kerr*	Owatonna
1868	John Frothingham*	Chippewa
1869	R. F. Sample, D. D.*	St. Paul

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1870	F. T. Brown, D. D.*	St. Paul
1870	S. R. Riggs, D. D., LL. D.*	Dakota
1871	Wm. S. Wilson*	Winona
1872	Joseph B. Little, D. D.*	Mankato
1873	J. G. Riheldaffer, D. D.*	St. Paul
1874	John M. Brack*	Southern Minnesota
1875	J. Jerome Ward*	Winona
1876	Thomas Campbell*	Mankato
1877	Daniel Rice, D. D.*	St. Paul
1878	R. B. Abbott, D. D.*	Winona
1879	D. R. Breed, D. D.	St. Paul
1880	John P. Williamson, D. D.*	Dakota
1881	O. H. Elmer*	Red River
1882	F. W. Flint*	Winona
1883	S. M. Campbell, D. D.*	St. Paul
1884	Peter Stryker, D. D.*	St. Paul
1885	Chas. Thayer, D. D.*	Mankato
1886	Samuel Howell Murphy*	Winona
1887	Geo. C. Pollock, D. D.	Red River
1888	Maurice D. Edwards, D. D.	St. Paul
1889	Adam W. Ringland, D. D.	Duluth
1890	L. H. Mitchell, D. D.*	Winona

* Deceased.

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1891	R. F. McLaren, D. D.*	St. Paul
1892	John Barbour, D. D.	Mankato
1893	Robert N. Adams, D. D.*	Red River
1894	Thos. M. Findley, D. D.	Duluth
1895	Pleasant Hunter, D. D.*	Minneapolis
1896	Elgy V. Campbell, D. D.	St. Cloud
1897	Allan Bell, D. D.	Winona
1898	Wm. C. Covert, D. D.	St. Paul
1899	Wm. E. Bates.	Mankato
1900	Augustus H. Carver, D. D.*	Duluth
1901	Andrew B. Meldrum, D. D.	St. Paul
1902	Harvey M. Pressly*	Minneapolis
1903	Thos. H. Cleland, D. D.*	Duluth
1904	Geo. W. Davis, Ph. D.	Mankato
1905	James Godward*	Red River
1906	John E. Bushnell, D. D.	Minneapolis
1907	Willard S. Ward.	Adams
1908	Albert B. Marshall, D. D.	Minneapolis
1909	Samuel A. Jamieson.	Duluth
1910	Joseph C. Robinson, D. D.	St. Paul
1911	Crawford McKibbin	Mankato
1912	Henry C. Swearingen, D. D.	St. Paul
1913	Samuel E. P. White.	Adams
1914	Robert Brown, LL. B.	Winona
1915	Wm. W. Lawrence, D. D.*	Duluth
1916	Stanley B. Roberts, D. D.	Minneapolis
1917	T. Ross Paden, D. D.	Mankato
1918	Henry B. Sutherland.	Duluth
1919	John F. McLeod.	St. Cloud
1920	Samuel F. Sharpless, D. D.	Red River
1921	Murdock McLeod, D. D.	Minneapolis
1922	Wm. E. Steckel.	St. Paul
1923	James B. Lyle, D. D.	Winona
1924	Thos. D. Whittles, D. D.	Duluth

* Deceased.

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1925	Frederick J. Hibbard, D. D.....	Adams
1926	John H. Sellie, D. D.....	Mankato

Of the above list of Moderators the following are not now members of the Synod of Minnesota: Rev. David R. Breed, D. D., Rev. Adam W. Ringland, D. D., Rev. John Barbour, D. D., Rev. Allan Bell, D. D., Rev. William C. Covert, D. D., Rev. William E. Bates, Rev. Andrew B. Meldrum, D. D., Rev. Albert B. Marshall, D. D., Rev. Samuel A. Jamieson, Rev. Joseph C. Robinson, D. D., Rev. Samuel E. P. White, Rev. Robert Brown, LL. B., Rev. Henry B. Sutherland, Rev. Murdock McLeod, D. D., Rev. James B. Lyle, D. D., and Rev. Thomas D. Whittles, D. D.

In the progress and activities of the Synod through the years the elders have had an important part. Theoretically our Church courts, above the session, are composed of an equal number of ministers and elders. In the General Assembly this is actually the case, but in our Synod this equality is not realized for the simple reason that while every church is entitled to be represented by an elder at each meeting of the body and all churches are urged to send elders yet comparatively few appoint them. Many sessions doubtless regard such a representation more as a privilege than a duty.

Some churches are always or nearly always represented; others occasionally send an elder, while many more are rarely if ever thus represented. The latter class is, for the most part, composed of churches that are small or remote. Some sessions have never acquired the habit of being represented and therefore the question of sending or not sending a delegate is probably seldom raised. If an elder would volunteer to go he would, no doubt, be gladly appointed; but elders are usually busy men. The time and expense involved in attending are considerable. So no one offers. Some of the larger

churches pay the expense of their delegates. That helps representation, and is a plan every church should adopt, if possible, for it is only just that the church and not its representative should meet the expense involved. As a result of all this the number of elders in attendance is usually about one-third of the number of ministers; while at almost every meeting of Synod there are one or two Presbyteries, sometimes more, which are not represented by elders at all.

The elders who are present, however, usually take a more or less active part in the proceedings and have a considerable influence in determining the action of the body. This is ordinarily done not so much in debate as in the work of the committees where they are almost always represented, and also by their votes. At every meeting of Synod, however, there are at least a few laymen who enter heartily into the discussions and have a considerable part in shaping legislation, sometimes rising to leadership.

But it is in the Presbyteries and especially in the individual churches that the elders exert their greatest influence in directing the activities and life of the Church. In the individual church they, with the pastor, constitute the governing body. As in the session the elders are in the overwhelming majority, upon them rests chiefly responsibility for the spiritual oversight of the Church. While, of course, other factors enter into the problem, the growth and prosperity of the Church, especially in the highest realm, depends upon their wisdom, fidelity and consecration to the Master. Upon the elders the pastor depends for counsel and cooperation; and as they uphold his hands can he hope for large success in his work and plans.

We believe that through the years, from the beginning, the churches of Synod have been blessed by a faith-

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ful eldership. The prosperity of the congregations, the persistence with which, often under unfavorable conditions, they have pushed their work, their continued growth, their widening influence for good and above all the many tokens they have had, from time to time, of the divine blessing, evidences this fact. Without true men of God in the sessions such results could not be accomplished.

The type of men who have yearly represented the churches at the annual meetings of Synod has spoken well for the high character of the sessions from which they came.

Some of these elders have served their churches for a generation or more and have had a not inconsiderable part in directing the affairs of the Synod.

The history of Presbyterianism in the Northwest could not well be written without mention of such elders as Henry M. Knox, William B. Dean, S. J. R. McMillan, Wilford L. Wilson, Robert P. Lewis and D. W. Ingersoll of St. Paul; Richard Chute, Isaac McNair, Charles E. Vanderburgh, Ell Torrance, Charles T. Thompson, William M. Tenney and H. P. Van Cleve, of Minneapolis; Edward J. Pond of Shakopee; T. H. Titus of Rochester; Allen Chaney and H. M. Palm of Worthington; A. D. Seward and Myron G. Willard of Mankato; C. B. Miner of Winnebago City; Wilson Holt of Owatonna; J. W. Cowing of Jackson; J. W. Treadwell of St. Peter; James Compton of Fergus Falls; H. W. Coffin and William D. Edson of Duluth.

Most of these brethren served in the early days of the Synod and almost all of their names are now to be starred but others of like faithfulness and efficiency have arisen to take their places, many of whom have also served many years.

Beside those above named, therefore, other lists could be made of those who are entitled to a like recognition and honor for the services they have rendered.

It is to be hoped that our Synod in the future will be as blessed in its eldership as it has been in the past.

It is an interesting fact and worth recording, since it speaks volumes for the orderliness of its proceedings and the general wisdom of its action through the years, that the records of Synod have been so uniformly approved, year by year, as they have come before the General Assembly for review. Only twice in its history have any exceptions been made to its minutes and that was for not opening a particular session with prayer. In both instances, however, this was a mistake of the Assembly's Committee of Review, which in one instance mistook a recess for an adjournment; and in the other failed to note that it was recorded that a half hour's devotional service had preceded the opening of the day's business session. This was the form of record then commonly used by the Assembly itself in its own minutes to introduce the proceedings of each day. Thus these two exceptions were unjustified.

As the close of this history is reached and the long way is reviewed as it extends back for nearly a century certain characteristics of the life and spirit of Synod are deeply impressed upon the record.

1. Perhaps the most impressive of these is that of the unbroken harmony that has prevailed during this entire period.

There have never been divisions nor parties nor controversies. Sometimes there have been decided differences of opinion, as men of positive convictions upon measures proposed have contended for what they deemed right and wise, but when action has been taken, while there may have been disappointment and anxious

forebodings on the part of some as to the result, there has never been left bitterness nor estrangement, much less any permanent divisions. The minority has always yielded gracefully to the majority. Rarely, however, has there been even any serious difference of sentiment; and never has Synod been divided on a question of doctrine or principle.

The period following Reunion in 1870 was a time when, if ever, such differences might have been expected, yet, as has been already stated, never was a vote then taken where the old line of division was disclosed or where it was possible by a member's vote to know to which of the former branches of the Church he had belonged.

2. A more remarkable fact still, closely connected with the foregoing, is that the Synod of Minnesota has never had a heresy trial. If any such cases have arisen in the Presbyteries, which is doubtful, they never have reached the Synod. This is a matter for profound thanksgiving for such trials almost always disturb more or less seriously the peace of the Church, and alienate from her some who may sympathize with the accused personally or with his views.

This absence of heresy trials, however, has not been due to a perfect agreement among members of Synod on all theological questions. Probably the Synod has always fairly presented a cross section of the Presbyterian Church in its theological views. Every school of thought in the Church at Large has been represented in Minnesota, from extreme conservatism to advance liberalism, but whatever the differences, and sometimes they appear, there has been no disposition to institute proceedings against any man because he may have wandered in some particulars from what was considered by others the strict path of orthodoxy. Never on the floor of Synod has the soundness in the faith of any member been seriously ques-

tioned. There has uniformly prevailed, on the contrary, a spirit of tolerance, of mutual confidence and charity of judgment. The Synod of Minnesota has thus endeavored and most successfully "to keep the unity of the Spirit in the bond of peace."

3. In all its history the Synod has never been unduly controlled by individuals or groups of individuals. There have been no all powerful cliques; no one person or set of persons whose approval of any given measure must be obtained before there could be hope of securing for it a favorable consideration by the body itself.

The Synod has never had what is known in political parlance as a "boss" or "bloes." It has had leaders, men of influence, whose views and judgment carried weight because of what they were or represented but it has never had a dictator. The spirit of the body has always been to the last degree democratic and independent.

The utmost liberty has been given in discussions that all parties interested might have a full and fair hearing and all views be presented. If any limitations have been put upon debate, and some limitations are at times necessary in every deliberative body that is to properly function, it has been from a lack of time and never from a disposition to deprive any one of a full opportunity to express himself.

4. The Synod from first to last has given great emphasis to Christian education.

From the days of Dr. Neill, the pioneer Presbyterian Missionary to the white settlers, to the last meeting of the body there has rarely been a Session when this subject was not only considered but was made prominent. Often it has occupied the chief attention of the members.

As has already been stated, to Dr. Neill chiefly is to be attributed the emphasis thus given this important subject, for from the beginning he not only kept it before

the body year by year but made it the endeavor of his life to accomplish its realization in the establishment in Minnesota of a school of higher Christian education under Presbyterian control.

Macalester College is the fruitage of these efforts. Albert Lea College, while it lived, was another expression of Synod's interest in Christian education; and the large plans that have lately been pushed for the further endowment and development of Macalester evidence that Synod's zeal and vision in the matter of higher Christian education have by no means diminished in these latter days.

5. The Synod also has always been loyal to the work of the Church at Large. It has not expended its whole thought, efforts and means upon its own field. Until at least the later years it might, with considerable plausibility and show of justification, have done this because of the pressing needs of its home work.

But while it doubtless has not done all that it should for the Boards of the Church it has not only recognized but emphasized the duty of their support by gifts, by prayers and by cooperation.

Each meeting of the body has been largely occupied with the consideration of the general work and interests of the whole Church; and it has constantly urged regular contributions from all churches. The fact that Synod, since the Reunion of 1870, has contributed over five million dollars to the benevolent Boards of the Church and that in some years it has been the banner Synod of the whole Church in its benevolent offerings per capita of membership, evidences that it has not been unmindful of its obligations to the Church at Large.

Especially has Synod ever recognized its responsibility in the work of evangelizing the non-Christian world. Foreign Missions has had a large place in its thoughts,

its efforts and its gifts. To the women of the Church is chiefly due the credit of developing and expressing this spirit of missions. Their societies have kept alive the sacred torch in almost every church. The efforts of the women have been more constant, systematic and self-sacrificing than that of the men. To them directly and indirectly is largely due the fact that our churches, during the past half century and more, are credited with gifts to Foreign Missions amounting to one and a quarter million dollars.

The Synod has also given its sons and daughters to this work. There is no way of determining just how many of our young people have consecrated themselves to this task but they have gone out year by year from many Minnesota homes and today Synod is represented on foreign fields by a score or more of such workers.

6. The Synod has ever maintained a friendly attitude towards all Christian bodies. So far as the writer can recall no unkind word or criticism has ever been spoken on the floor of Synod against any denomination however widely it may have differed from ourselves in doctrines or methods. Churches in fraternal relations with the General Assembly have frequently been represented by delegates at the annual meetings of Synod to present brotherly greetings from their own churches; and they have always been welcomed. Delegates have been sent also by Synod to carry similar fraternal messages in return.

This very admirable custom was more generally observed in early days than in later years. If it has fallen somewhat into disuse it has not been from any diminution of fraternal feeling. Probably the pressure of business accounts for the oversight. Certainly it is not the result of any change of sentiment or policy.

It is always customary when ministers of other evangelical bodies are present at the meetings of Synod to ask them to sit as "corresponding members."

The spirit of Synod towards the brethren of other churches has been that of the apostle when he wrote "Grace be with all them that love our Lord Jesus Christ in sincerity."

The end of this History finds the Synod composed of 8 presbyteries and 268 churches with a resident membership of 36,750. The ministers on the roll number 215 and the Sunday school enrollment is 36,000.

The total annual contributions for all purposes still continue above the million dollar mark and for the year ending March, 1927, aggregated \$1,228,286. This brings the total contributions from the Reunion in 1870 to almost \$25,000,000.

It is natural to ask, after such a review of the past as we have had, what of the future? Let it be remembered, however, that this is a work of history, not of prophecy. What God may have in the future for the Synod of Minnesota and its work, only He knows, but His goodness and guidance in the past give just grounds for looking forward with hope and courage.

Certainly the outlook today is full of promise. If there are any clouds above the horizon of tomorrow they are few and by no means threatening.

So far as human foresight can determine the larger achievements and the more abundant fruitage are yet to come. To realize what faith's vision thus pictures should be the prayer and endeavor of every individual and every organization connected with the Synod of Minnesota.

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